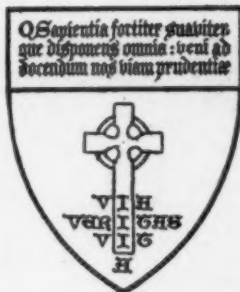


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Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars
throughout the Church

Founded MCMXVIII by SAMUEL A. B. MERCER

VOLUME IX

OCTOBER, 1926

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PROBLEMS AND TASKS OF THE MODERN PULPIT

By GILBERT RITTER, St. George's Church, New York City

If there is one thing the man—yes, and the woman—in the pew are demanding to-day it is great preaching. Even the average person *parcus deorum cultor et infrequens*—a sparing and infrequent worshipper though he be—is conscious of its need. We have only to look at the book-publishers' catalogues to discern how general and widespread is the interest in books of a definitely religious character. Volumes of sermons by single authors and by various hands under the supervision of an editor—these together with religious biographies of men like Dr. J. H. Jowett and Sir W. Robertson-Nicoll pour from the press. A list of the Twenty-Five Greatest Preachers is sought out by a religious periodical, whose readers are canvassed on the matter until Dr. S. Parkes Cadman delivers his soul against "advertising dodges." And yet somehow the vision

"the light that never was on land and sea
the consecration and the poet's dream"

—it still tarries.

To embark upon a brief enquiry into the alleged impoverishment of the modern pulpit may not prove an altogether

fruitless task. Something constructive rather than profound may be reached as a conclusion. The subject will at any rate forbid cocksure dogmatism shading off into impertinence. The occasion and the task may call for the physician's restoratives and not for the severer knife of the surgeon. The judicious Hooker has warned us against "loosely through silence to permit things to pass away as in a dream." And yet how difficult is our search! Is the problem to be solved by investigating the man, the moment, or the method? Others too have asked this question. "I recall an incident," says a friend of Phillips Brooks, "which happened on some occasion when he had invited a number of young men to his house. Among them was a theological student whom I observed to be moving about in the study in a distracted manner, scanning the books, even getting down on his hands and knees in order to read the titles on the lower shelves. As Mr. Brooks was not in the room at the time I took the liberty of asking him if there was anything he was searching for. He replied, 'I am trying to find out where he gets it from.' When I asked him if he had found the source, he replied, tapping his forehead, 'he gets it here.'" ¹ But may we not interpose here with Phillips Brooks' own dictum: "There is all the difference in having to preach a sermon and having a sermon to preach."

One of the most frequently discussed items in the indictment of the weak influence and quality of modern preaching is that so often it is unwilling to make concessions to an age and generation impatient of dogma. The cause is not far to seek. It resides in the unbridled and reiterated assertion of the right of private judgment. How rarely is it remembered that the value of a judgment depends upon the pains that have been taken to form it! Thomas Hobbes had the matter in his mind when he drily observed of people who call for right reason to decide a controversy, that by right reason "they do commonly mean their own." Still it must be admitted, as

¹ A. V. G. Allen, *Life of Phillips Brooks*, 1907, p. 562.

Dean Inge has lately said, that sermons beginning, "The Church teaches" or "The Bible says," fall lightly on modern ears. The same thing was said more bluntly and tersely by a midshipman who wrote from the North Sea, "Our Padre is no d—d good. He begins all his sermons with, 'This is the day on which the Church bids us.'" To the modern man who is a 'dear hearer,' words like 'mediation,' 'ransom,' and phrases like 'the Blood of the Lamb' are of little meaning. Sometimes indeed they seem unintelligible—a weird ecclesiastical jargon. Of this last we may cite two classic examples: the one from a quiet English cathedral pulpit—"Having entered this caveat against the too facile deduction of an abstract reasoning;" the other the opening sentence of the Dorsetshire Rector to his congregation of rustics whilst seeking to impress Dr. Neville Figgis, the noted scholar-historian and Hulsean Lecturer, who was in his congregation and for whose sake he rose to the occasion: "That emphatic contrast, my brethren, between body and soul so characteristic of the Pauline psychology differs entirely from the mere dualism of the Gnostic theology." Then it is to be feared that modern preaching does not sufficiently allow for or take cognizance of the more dogmatic moods of the analytical mind so common to-day, which rarely hears a positive statement without wondering what proportion of error it contains. In this respect some preachers seem as narrow as a razor's edge without any of its sharpness. How necessary it is to avoid those tempting but sweeping generalizations which make people question all our conclusions! How hard to avoid paradox and not say more than we really mean or feel! We must avoid the error of Canon Knox Little who once said to a slum congregation in London: "You who have read your George Eliot and your Balzac," but rather imitate Dr. Stalker who, in the Thanksgiving prayer on a terrible morning of Glasgow slush and snow, said, "O Lord, we thank Thee that it is not always as bad as this."

"New occasions teach new duties." There is the difficult

problem of preaching to the times; of keeping one's eye on current tasks and needs; of facing up to the apathy and indifferentism of to-day. There is much real religion to be found in all classes of society, but corporate religious life at the moment is at a low ebb, and the average man seriously underestimates the importance of religious issues. It is not surprising therefore that the minister as preacher finds it harder than ever to commend his message to the modern mind. Amid life's complexities he strives too often in vain, even to gain a hearing. John Wesley made himself the greatest force in eighteenth century England by preaching a thousand times a year and riding eight thousand miles to do it. We may reasonably doubt if as much would happen if he rode and preached now. More recently Torrey and Alexander, the famous revivalists, said that their task was far harder than that of Moody's. Too often the minister and religious preacher feels that he is addressing a congregation that considers itself safely and respectably Christian; that sits in church more prone to criticism than to edification and still more prone to absentmindedness. Moreover, he is aware that this is an age of cheap books which the earnest inquirer can readily obtain, with the result that it will not be from the sermon alone that he and his fellows draw their enlightenment. The preacher is but one of the influences that touch their lives. Other competing interests and rival studies draw off armies of followers, modern Gallios who 'care for none of these things': artists, scientists, professional men, and politicians. Their interests lie elsewhere. There is the new environment of the daily press, literary societies, wildly romantic cinemas, industrial and political movements. The atmosphere on Main Street, even in small towns, is at times exciting and stimulating. Nor do we forget that man to-day in his power-driven vehicles bestrides the world, especially on Sundays, like a Colossus. And now there looms upon the horizon the potent factor of the radio. The frequent worshipper and the 'twice-a-day hearer' are—where?

A congenial and favourable climate and atmosphere for the exposition of Christian truths and principles is doubly hard to create to-day. There is no question as one walks through an American town that organised Christianity is in evidence. Spires and towers on good sites show this, and the bells, if not rung so often as on the Continent, confirm it. But other signs of the times must be taken into account. How much remains of the practice of worship where the Divine Being is concerned? The notion of reverence for that which is above one in spiritual worth is at present unpopular. The way to express one's estimate of a fellow citizen is to be rude to him. This shows that all men are equal. The unpopularity of reverence and indifference for things of the spirit is said to go with democracy. On this showing God becomes—dare we say it?—a sort of President with whom the only possible course is to shake hands. Then there is the insistent demand in certain circles that the Gospel message in its evangelical appeal shall be interpreted solely in terms of the social mission of the Church. Although he has no vested interest in darkness or obscurantism, warned off from the purely theological discourse lest his orthodoxy should become suspect, and fearful of a too evidently declining congregation, the religious preacher feels obliged to don the mantle of the social uplifter and proceeds to preach with fervour on the popular 'isms' of the day. He has heard with his ears and his father has told him of John Wesley and of John Knox in the old time before him, and at times he feels guilty of an apostasy from the true simplicity of the Word. He is not one of those who believe in a third Adam and at times views with alarm this tendency to do what Bishop Fiske has called "resolving religion into nothing more than terms of social activity." For in truth such a Gospel offers no guidance for life, no interpretation of life's task, and shows little appreciation of man's moral situation. In quieter and more reflective moments the minister feels how difficult it is to coöperate with popular movements and not to protest against their one-sidedness.

He greatly desires more sympathy with his hard lot; like the peasant in the Fable he fails because he would please everybody. Who shall measure, however, the mind and meaning of the minister who said "my people give me nothing but my salary"? The preacher stands up, often the dependent minister of an independent congregation, and preaches the sort of sermon the people expect, and the congregation is satisfied because the minister is a safe man, does not upset them nor perplex them overmuch. The mass of men detest abstract thought as they detest the intruder on their cabin privacy; consequently the dead hand of convention rests heavily upon pulpit vigour. Yet the preacher's devotion to his Master is still there, and that central fire burns steadily in spite of the chilling winds which blow against it from many quarters. In the present situation he welcomes and occasionally shares the questioning of the age, and if he is wise in his generation tries to commend his central belief in such terms as shall attract his younger hearers without repelling the older men and women who are apt to be disturbed and irritated by the newer emphases. He faintly cherishes Mark Rutherford's other Beatitude, "Blessed be those who heal us of our self-despisings"; and he wishes his people would not so constantly refrain from the good words of praise and recognition that in all humility he thinks sometimes his labours have deserved.

We must now turn aside in our investigation of the alleged dearth of great preaching and in our summing up of the modern preacher's tasks and problems and ask if there is any "Open Sesame" which will unlock the gates of the kingdom that Chrysostom and Savonarola once enjoyed. And here as many warning notes may be sounded, to all and sundry, as positive counsels delivered. Bishop Gore has confessed his weariness of the turgid rhetoric of Jeremy Taylor. To point the modern preacher to the models of Spurgeon, Liddon, and Boyd Carpenter is to forget the larger and far more ample canvas upon which the indulgence of their hearers enabled

them to work. Congregations are less kind to-day, and the impatience of those who see Rome and Florence watch in hand bids the preacher marshal his conclusions and hasten to his peroration with what dignity he can muster. Usually his task consists to-day in delivering his message to a moderately sized congregation without the stirring accompaniments of publicity and popularity and yet with a sincerity which compels the attention of his hearers to the message rather than the messenger. If this is not forthcoming, if indeed "the hungry sheep look up and are not fed," it may well be that the roots of the old sustenance on which they were fed are nibbled bare to the ground and even the ground itself is sour. Or, to change the metaphor, the well is deep and there is nothing to draw with. The discovery of poverty of thought and diction in the pulpit suggests immediately the need for improving the standard of preaching and thus raises the further problem, so constantly mooted in all the Churches to-day: how to secure greater knowledge, wider culture, deeper experience, and more power of thought from those who present themselves as candidates for the ministry. But granted the presence of ability among the clergy, deficient reading and insufficient preparation are responsible for a good deal of the contemporary criticism of the pulpit's quality. There is every likelihood of this in an age when the minister is the servant of every good cause. But diffusion of effort—the attempt to do too many things—is a prime cause of ineffectiveness. "The pulpit," said Dr. Alexander Whyte, and no one had better right to speak on it than he, "the pulpit is a jealous mistress." Those who have heard the late Dr. J. H. Jowett and coveted his gifts will discover in his biography the secret of much of his preëminence. To his pulpit he gave his all, ungrudgingly. "I do not know," he wrote soon after reaching New York, "what time ministers here spend in their studies. They evidently are engaged in a hundred outside works which must leave them little time to prepare their message. I am going to stand steadfastly against this pressure even at risk of being

misunderstood. When I get into my own home I shall allow nothing to interfere with my morning in the study." It is easy to criticise, and no doubt few ministers could order their lives after this fashion; but if more had the courage to imitate his example there would be fewer empty pews and still fewer complaints about the quality of the average sermon.

In conclusion, let us consider a few practical counsels for the preacher. It must be insisted, though with wearisome iteration to some, that delivery, intonation, gesture must be taken into account if an impression of unreality is to be avoided. How many preachers need to be quietly taken aside and told not to bellow, not to whine or to drone, to speak naturally, and above all to make sure that their hearers do not miss one third of each alternate sentence! Then too the inevitable mannerisms which grow upon a preacher need watching—and a man's friends shall be those of his own household, if they are candid. No one is free from them. Dr. A. M. Fairbairn, who always seemed to be wringing his hands in the pulpit, rebuked Dr. Jowett when a student for seeming when in the pulpit to be extinguishing a semi-circular row of candles.

As to the collection of sermon material, its selection, pruning, rejection, or subsequent employment in the sermon's framework, opinions will differ upon the wisdom or unwisdom of laying down rules for guidance. Much will depend upon the temperament and individuality of every man. But on general matters certain positive counsels may be given, in all humility, which are by no means counsels of perfection. How necessary it is that the minister should present his message as an adventure and not something concrete! How essential that he should avoid being cheap and coarse, and yet find a place for humour that does not escape his control! The preacher of to-day must know his people and be their companion upon the way; so best in his preaching will he take thought for their varied needs. He will remember that they, like himself, grow weary; he will not exhaust their goodwill

but occasionally will know how to crystallize his argument, cover his retreat, and finish in good order. "To be perfect is to have changed often," and the minister will remember this in choosing texts and subjects. He will not stir his people's emotions idly, remembering how dangerous is the reaction; but he will point them to the Presence, the Power, and the Person of their Lord. He will gather courage and reward not from their praise but from the certainty that they have seen Him whom he has proclaimed. Since the day has gone by for pretty, fanciful sermons of the Emersonian type, he will use style and literature for his great end, and in so doing will levy tribute upon the classics ancient and modern and cheer a jaded mind sometimes with good fiction—recalling that Bishop Stubbs the historian did not disdain to read his cook's "Family Herald" and that Dr. P. T. Forsyth together with a knowledge of Fichte and Paulsen was said to cherish a secret liking for detective stories. He will live on terms of intellectual fellowship with men of other communions and callings and will borrow of their oil to fill his lamp. He will have in mind Professor H. M. Gwatkin's two counsels to the clergy: "Don't tell lies and don't keep a dusty Bible;" and he will add Robertson Nicoll's third, "Don't forget the cedars in Lebanon whilst poring over the hyssop on the wall." In so doing he will render large and abiding service to his people though possibly uncheered by invitations to address crowded Conventions or to thunder in the pulpits of the metropolis. Mindful of his faithfulness in a somewhat difficult and nowadays unenvied task year in year out, it is to be hoped his young people will stand by him and his office-bearers and deacons exercise patience and charity towards him. The general hearer might then even be stirred into a word of sincere thanks on a dull Sunday morning or a wet Sunday night and so call down undreamed-of blessings on his head.

The days are gone by when Governments trembled before preachers and nations followed them. They are not likely to return, but the people still look up, listen and desire to be fed.

To preaching which sees the vision and calls to adventure they will speedily attend. If in its message they can recognise any of the lineaments of Christ and catch any sound of his voice, their response will be immediate, their devotion complete.

Whosoever speaks to me in the right voice
Him or Her I shall follow,
As the water follows the moon silently
With fluid steps anywhere round the globe.

REQUIREMENTS FOR REUNION

By FRANCIS J. HALL, General Theological Seminary

This is the sequel of an article on "The Anglican Movement for Reunion" which I contributed to the October, 1925, issue of this REVIEW. I there described this movement in its several stages, and proceeded to deprecate present efforts to hasten schematic action, in particular as between Anglicans and Nonconformists, on the ground that some of the most difficult questions of Faith and Order requiring settlement before real and abiding unity can be achieved have not been faced.

I now aim to describe the requirements of reunion somewhat comprehensively, and very frankly even in matters most difficult to discuss patiently. I write from the Anglican point of view; and, because adequate understanding thereof is needed in rightly estimating the situation, I devote some attention to its exposition. In the interests of clarity I shall have to venture statements that may tax the patience of Protestant readers. I trust, however, that they will perceive and approve of my purpose, that they will find no unfriendly language, and that they will patiently reckon with the points here given in the interest of more adequate study of the problem of unity. I am not ventilating personal views. *I seek to lay bare the situation, and to bring out the largeness of the problem.*

I assume: (a) that nothing short of the corporate union of all Christian Communions in one body fully agrees with the mind of Christ; (b) that all smaller reunions, and all schemes and arrangements leading thereto, should be consistent with progress towards this goal; (c) that no schematic action should be taken which is likely to create new obstacles to the final reunion of Christendom. A really fresh and coöperative

study of certain principles of Faith and Order embodied in the historic Catholic system is needed. And in this Protestants should reopen the question whether, *in their proper nature*, these principles are to be identified with, or necessarily involve, certain corrupt conceptions and practices rightly rejected in the sixteenth century.

I. ANGLICAN STANDPOINT

I think I have a substantially correct understanding of the Anglican standpoint; but I have available the very weighty exposition of it, entitled *Anglicanism*, by Dr. W. H. Carnegie, Sub-Dean of Westminster, published last year.¹ It should be studied by all who would understand the deeper factors that make Anglicanism what it is—fundamentally the same since the English Church was organized in the seventh century.

Dr. Carnegie shows convincingly that "Institutional continuity on its outer side, intense traditionalism on its inner—these are the master features of English life in all its chief aspects and activities." "The Anglican Church has maintained its institutional continuity by virtue of its strong traditionalism, by virtue of the instinctive reverence with which its members have all along been disposed to regard the teachings of past experience." This, it seems to me, explains Anglican opportunism, the readiness to be influenced by new movements without pursuing them radically to their logical end. Each succeeding convulsion has left Anglicanism "modified, it may be, in form, and enriched in content, but unaltered in essential character and direction." The papal factor, the Calvinistic influence, Latitudinarianism and Sentimentalism, Romanticism, Scientific Materialism, Biblical Criticism, Agnosticism, and Industrialism, as Dr. Carnegie shows, have severally illustrated this.

Romanticism or Tractarianism, unlike the other influences mentioned, as Dr. Carnegie says, "revived the historical consciousness of the Anglican Church, and that consciousness

¹ London and New York: G. P. Putnam's Sons, pp. 219.

once roused became a dominating factor in her activities." "Tractarianism restored Anglican Traditionalism to clear self-consciousness and provided it with effective means of luminous self-expression. Hence came its widespread influence. This has extended far beyond the circle of its declared adherents, and has become a factor which has to be taken into serious account in any estimate of contemporary Church life." I add, also in estimating what Anglicans in general will ultimately think and do in relation to reunion. Dr. Carnegie proceeds to say, "that the great majority of instructed and intelligent Churchmen of the present day, whatever their professed affinities or antagonisms, start from Tractarian assumptions, and accept Tractarian ideals, and approach the consideration of the religious problem from the Tractarian standpoint."

"In practice, if not in theory," he says, "the great majority of earnest Churchmen nowadays are Sacramentalists, and their sacramentalism is one of the signs and outcomes of their traditional consciousness, reawakened by Tractarianism." "The prevalent conception of the Christian life is that of a continuous growth, mediated and maintained by interconnected sacramental ordinances. Low Churchmen may differ from High Churchmen, Evangelicals from Catholics, in their doctrinal expositions of the manner in which the Holy Spirit acts through these. But the ordinances themselves they set great store by, and use them as the main medium and implement of their pastoral activities."

So far Dr. Carnegie proceeds, with argument not safely to be disregarded by Nonconformists, in estimating the present trend of thought and practice among Anglicans. And this trend is no interruptive and non-significant phenomenon but is a quickening of the deepest and most abiding undercurrent of Anglican developments from the beginning.

It is not difficult to show that Anglican sacramentalism reflects faithfully the official and constitutional position of the Anglican Churches. And this affords evidence that the

tradition which has kept the Anglicans faithful to the past—a past reaching far beyond the reformation—is the Catholic tradition. The reformation resulted in putting a soft pedal upon certain Catholic notes among Anglicans. But no real breach of continuity occurred, whether hierarchical, liturgical or sacramental. Accordingly, when reactionary sentiments had grown less violent, and Anglicans began slowly to find themselves again, it was the ancient Catholic working system, retained in fundamentals in the Prayer Book, that mainly determined subsequent developments. Each revival of devotion to the prescribed ways of the Prayer Book has resulted in a Catholic movement. And each movement of this kind, Laudian, Restorationist and Tractarian, has brought into clearer light the outstanding fact that officially, and in prescribed working system, the English Church and her daughter Churches belong to the Catholic group of Churches. And the liberties which Anglicans in general cherish are Catholic liberties.

The Anglo-Catholic movement is a continuation of the Tractarian movement. Although more advanced in surface particulars, and attended in some quarters by incidental developments not widely approved, its fundamental sacramentalism is being increasingly emphasized, even among those who refuse any affiliation with the Anglo-Catholic *party*. And this is due to the fact that the Prayer Book is clearly patent of sacramentalist interpretation, to an important degree requires it. In brief, Anglo-Catholicism, in its fundamentals at least, is at home in the Anglican Churches. It does not have to be tolerated, since it represents a recovery of the most abiding and most determinative Anglican tradition.

I am taking a large part of my space in exhibiting the Catholic nature of the Anglican position because its non-realization by Nonconformists has hindered them from perceiving the representative aspect of Anglo-Catholic resistance to schemes for mutual ministerial recognition, occasional open communion, and so forth. This resistance,

although most vocal among Anglo-Catholics, is approved by a controlling proportion of Anglicans.

Reminding my readers of the world-wide, ecumenical aim of the Anglican movement for reunion, I venture to maintain that, *if Nonconformists seriously seek to unite with Anglicans in this movement, they have need carefully to reckon with, and therefore adequately to understand, the Anglo-Catholic position.* It has representative value to a peculiarly significant degree; and its importance for the problem of reunion does not at all lie in the number of those who adhere to the Anglo-Catholic party, or approve of all of its incidental developments.

(a) In fundamental substance its leading contentions simply freshen and bring into sharp relief the sacramentalism which, as Dr. Carnegie shows, is traditionally implicit in Anglicanism.

(b) This sacramentalism, although often softened in expression, is retained in its most vital particulars in the Prayer Book. It is therefore an integral element of the official mind of the Anglican Communion.

(c) Although Rome denies the place of Anglo-Catholics in the Church, and the Orthodox Easterns are not fully satisfied that they truly represent Anglicanism, their several positive principles plainly are, and from ancient times have been, maintained by seven-tenths of Christendom, as being integral parts of Christianity from the beginning.

In the light of all this, it is not difficult to perceive why every scheme for action looking to reunion between Nonconformists and Anglicans, even when advocated by prominent Anglican leaders, is defeated by Anglican inertia. The reason is that the majority of thoughtful Anglicans believe these schemes to be premature until certain vital questions are settled which have not as yet been seriously faced. And they cannot be faced adequately so long as Anglo-Catholicism itself is dismissed from examination as being an anomalous and non-representative factor in the situation. These considerations should not be taken as justifying abandonment of

the present movement for reunion. God forbid! They simply bring into clear relief the contention that the work now before us all, in particular as between Nonconformists and Anglicans, is mutually educational. And our conferences should not be embarrassed by forcing the pace with schematic proposals. Questions of Faith and Order should receive our undistracted attention and study, study controlled by very patient mutual love and forbearance.

II. REQUIREMENTS OF UNITY IN GENERAL

By "requirements" I do not here mean "terms," or specific proposals the acceptance of which will be required on the Catholic side as a formal basis of reunion. I doubt the possibility of accurately anticipating what terms in this sense will ultimately be stipulated in reunion either between Catholics and Nonconformist bodies or between bodies within one of these groups. I am seeking rather to define in a general way the leading principles of Faith and Order that are retained by Catholic Churches as integral to historic Christianity, and are considered necessary to be securely safeguarded in the reunited universal Church. It is quite possible that, when the conditions for ecumenical reunion have sufficiently developed for final action, a common mind and purpose will have emerged that will very materially reduce the formidableness of the "terms" exacted by the several parties to such reunion. I am seeking to summarize the principles of Faith and Order which are regarded by the larger section of Christendom as integral to Christianity. And they are maintained with varying degrees of articulate definition and emphasis by a body of Anglicans sufficiently influential and sufficiently fortified by ecclesiastical formularies and prescriptions to determine how far the Anglican Communion can go in the interest of reunion with Nonconformists.

Two significant Anglican pronouncements will serve as convenient introduction.

I. The first Lambeth Conference declared, "We . . . do

hereby solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

2. The American House of Bishops, in the main part of its Declaration on Unity, widely and misleadingly ignored in interpreting the "Quadrilateral" appended thereto, says, "We do hereby affirm that the Christian Unity now so earnestly desired . . . can be restored only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial¹ deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." The four articles of the "Quadrilateral" appended as examples of what was meant, including "the Historic Episcopate," were explicitly described "as inherent parts of this sacred deposit." The contention that the Historic Episcopate was included merely as an ancient fact, without any particular view of its origin, is therefore plainly mistaken, although the Bishops did declare the need of its being "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

My general thesis is that, among the questions of Faith and Order that have to be faced and patiently studied by all who labor for worldwide reunion, the leading ones are raised by the belief of a vast majority of Christendom that the ancient Catholic system—I do not mean anything peculiarly Roman—comes from Christ, and therefore is the only available basis of complete and permanent Christian unity.

I would here remark that this is not a personal theory, but an obvious situation—one that cannot be disregarded in really

intelligent work for unity. The particular requirements that I am to indicate may seem distinctively Anglo-Catholic, but their practical urgency in the reunion problem lies in their having had many centuries of general consent and in their still retaining the consent of seven-tenths of Christendom. Protestants surely ought to reckon with this fact, and therefore not hastily to decline the task of investigating freshly and patiently the questions involved.

III. INTRINSIC REQUIREMENTS

The requirements of ecumenical union may be classified in two groups: (a) those that are involved in a general restoration of the Faith and Order permanently committed to the Church by Christ and His Apostles, purified, of course, of all corrupting accretions; (b) those that pertain to securing and maintaining in the reunited Church *such degree* of mutual conformity in other matters as will be needed if a common spiritual atmosphere and mutual understanding are to be preserved. In brief, the requirements are partly intrinsic and partly extrinsic—the former not admitting of compromise, the latter susceptible of modification by common consent and of elastic adjustment in *details* to times, places and conditions. In this section I seek to indicate the more fundamental, intrinsic requirements, as Oriental, Roman, and Anglican Catholics alike regard them.

(a) Practical acceptance of the whole historic Faith, as taught by the ancient Catholic Church, as partly defined in the Catholic Creeds, and as confirmed by the Scriptures. This requires that the supernatural shall not be explained away, and that the Catholic Creeds shall not be so interpreted as to subvert their historic meaning. On the other hand, it leaves Christians free either to accept or reject theological and popular opinions not provably involved in the Faith, and fearlessly to welcome all additions to knowledge gained by human enquiry. However, such knowledge ought not to be understood to enlarge or alter in substance the doctrines once

for all revealed for guidance into eternal life, but simply to enrich the intelligence with which we receive, defend, and apply them.

(b) The teaching authority of the universal Church should be acknowledged. This does not mean that mental freedom and private judgment should be abandoned. A faith that does not represent personal persuasion is defective. It means that, in the exercise of such freedom, men are to reckon with Christ's commission to His Church and His promise that it should be guided by the Holy Spirit. Waiving aside contentious infallibilist terms, His commission should be recognized as making the Faith of the universal Church quite the most weighty, authoritative, and dependable definition to Christian believers of *saving doctrine* that can be had on earth. The fact that those who treat the Scriptures as the *sole* rule of faith are not led thereby to adequate consent in doctrine, and the contrasted fact that those who accept the Church's teaching authority are agreed much more comprehensively therein, and so agreed in spite of centuries of schism between Catholic bodies, these facts should suggest to Protestants a fresh consideration of the whole subject. And it should be remembered that the teaching authority of the Church does not in Catholic judgment do away with the necessity that Church doctrine should stand the test of confirmation by Scriptures.

(c) The ancient Sacramentalism of the Church should be accepted both doctrinally and practically as a vital element of the Christian system. An increasing number of critical scholars find it in St. Paul's Epistles, and the attempt to prove that in this St. Paul departed from Christ is futile. It needs to be agreed for reunion that the Sacraments are appointed instruments of supernatural operations of the Holy Spirit. They are not *beneficial* except under moral conditions, certainly not to the unbelieving and impenitent; but their objective efficiency as means of grace is due to the pledged, specific, and supernatural operation in them of the Holy

Spirit—not to our faith. The primary sacraments, of course, are Baptism and the Holy Communion, but if we are to use the term sacrament in the traditional sense of any appointed means of sanctifying grace, the sacramental requirements of unity cannot be restricted to these two. The laying on of hands, or Confirmation, is plainly treated in the New Testament as the prescribed means by which the gifts of the Holy Spirit are bestowed upon the baptized. The sacrament of Penance is simply the generally appointed method by which the ministers of Christ exercise the authority which He gave them of remitting sins in His Name. Ordination in the New Testament is clearly treated as imparting the Holy Spirit for the work of the ministry. The Catholic Church cannot without betrayal of trust permit these things to be treated as admitting of compromise in the interests of unity.

Moreover Catholics will insist that Baptism be regarded as the appointed means of admission to the Church, of incorporation into Christ's Body, and consequently of participation in the supernatural sonship of Christ. This last is the meaning of baptismal regeneration as maintained by Catholics. If they used the term regeneration to signify personal conversion, they would of course admit that infants are not regenerate in Baptism.

Finally, although considerable theological liberty and provincial variation can be discovered in Catholic views of the Holy Communion, and such liberty will surely remain in the reunited Catholic Church, certain requirements will beyond doubt be treated as not open to compromise: (*a*) that the consecrated species, in a mysterious but not less real and vital sense, are the Body and Blood of Christ; (*b*) that as the appointed memorial before God of Christ's death, and the means whereby we plead its merits and in union with Christ formally and corporately offer ourselves to God, it is sacrificial; (*c*) that, as in New Testament days, it should be the central act of Christian worship on every Lord's Day at least, with such regular frequency of communion by individuals as their spiritual states permit.

The ancient threefold ministry of Bishops, Priests, and Deacons will have to be recognized in the reunited Church, and Catholic doctrine will not permit its permanence to be made uncertain by its authority being based upon mere human compact. To the Catholic mind it represents Orders that have been appointed by the Holy Spirit, and that depend for their assured continuance upon unbroken succession by means of episcopal ordination. The difficulty of Protestant scholars in accepting this conviction seems largely to be due to their not reckoning adequately with certain outstanding and determinative facts, and to their absorption in the apparently impossible task of clearly tracing the ministerial developments of the obscure period of, say, seventy-five years after St. Paul's death.

The outstanding established facts are—(a) that Christ established the apostolate as the beginning of the ministry with which He promised to abide until the end of the world; (b) that while this ministry was reinforced for the emergencies of the creative period by prophets especially raised up, for the normal ordering of the Mother Church of Jerusalem the apostolic ministry was differentiated into three Orders—James, the Presbyters, and the Deacons; (c) that when the sub-apostolic Church emerged into clear historical light, this threefold ministry was found to be generally accepted as having divinely guided apostolic appointment—and this before the tradition of apostolic arrangements had had time to become unreliable in its main substance; (d) that during the intervening period, the missionary churches were not given self-sufficient organization, their ministers having only the Orders of Presbyters (also called Bishops because charged with local oversight) and Deacons; but that ordinations, so far as recorded, were performed by visiting ministers of higher rank, such as St. Paul, Timothy, and Titus. No exclusively presbyterial or congregational ordination has been proved to have occurred, or to have been treated as sufficient, in the primitive Church. To Catholic scholars these facts appear

to determine the state of the question, and to show that *the broad stream of tradition ad rem should be accepted until its falsity has been proved*. This surely has not been done. Such facts as have been alleged, neither numerous nor usually free from obscurity, appear susceptible of interpretation in harmony with the traditional doctrine.

In considering the Historic Episcopate, it should be remembered that the various abuses summed up in the word "prelacy," and rightly condemned by Protestants, do not inhere in episcopacy as such, but grew out of the secularization of the Church through its relation to the state and its resulting civil status and privilege. This abuse can and must be guarded against in the reunited Church.

(e) The perpetuation of the ministerial priesthood, always treated in Catholic doctrine as an essential element of the Christian system, is one of the leading reasons for insisting upon the episcopate. A lively memory of offensive sacerdotal abuses naturally makes it difficult for Protestants patiently to consider this subject afresh, and to realize that the most acute objections to sacerdotalism do not rightly apply to the Catholic doctrine of priesthood but to reformable abuses. None the less, the whole subject has to be faced, and patiently reckoned with, if world-wide Christian unity is to be attained.

I have space for only a few remarks on this troublesome subject. According to Catholic doctrine, ministerial priests constitute a distinct sacred Order in the Church, and their characteristic functions—*e.g.*, in the Eucharist and in the ministry of reconciliation—cannot be validly performed except by those who have been admitted to the priestly Order by episcopal ordination. That mediæval abuses had deplorable effect is of course true. But that the *appointed* exercise of the sacerdotal functions above referred to involves an intervention between the individual soul and God which deprives the laity of free access to Him, and trenches upon Christ's sole mediatorship, is not borne out by the normal experience of devout Catholics. Moreover, if, as Catholics

believe, the ministerial priesthood is of divine appointment, the remedy for its human abuses is not an abandonment of priesthood but their reformation.

Two lines of study, carefully pursued, ought to be helpful in clarifying the whole subject. The first is suggested by the Catholic doctrine that the ministerial priesthood represents the manner in which Christ—the *real operator*, through His Spirit, in the sacraments—accommodates the earthly exercise of His mediatorial office to our conditions and limitations. The earthly priesthood is Christ's own hand, so to speak, extended to us. The second is the doctrine of the Church as the Body of Christ—an organism, and therefore possessed of organs through which the whole body operates. The organ—priest—is not external to the body, and cannot act apart from its other members. The relation between priest and people is interior, and the whole body shares by *corporate participation* in what the ministerial priest does *ministerially* and as organ of the body.

To conclude this section, however imperfect my expositions may be, it is certain that in fundamental substance the requirements here described are regarded throughout Catholic Christendom as integral elements of Christianity and insusceptible of material compromise. And this fact has to be reckoned with in every actual step towards reunion in which the Anglican communion can take part without internal disruption.

IV. EXTRINSIC REQUIREMENTS

I come now to the requirements which pertain to effectiveness of the unity that we aim to establish. This unity involves not only the fundamentals of Faith and Order, but requires one universal and corporate fellowship in sacramental life and worship, recognizable by all participants and visible to the world. Nothing short of this can fulfil Christ's prayer for the oneness of His disciples and correspond to the teachings of St. Paul as seen in I Corinthians xii and Ephesians iv. This means, of course, schematic agreement as to the human

arrangements by which, in the reunited Christendom, the balance between authority and freedom will be kept practically secure and all Christians will find themselves at home wherever in all the world they may travel. Being human, these arrangements will be subject to a considerable degree of adaptation to local conditions. None the less, if the common fellowship is effectively to be safeguarded, *there will have to be general conformity in certain obtrusively significant externals of corporate practice*. It would be premature to define them narrowly. I attempt only to indicate summarily and tentatively what appear to be their more obvious lines.

(a) If the Church is to be visibly one throughout the world, it would seem that no other distributions of ecclesiastical jurisdiction and governmental autonomy should be retained than are essential to effective local ordering of Christian interests. Whatever temporary recognition of denominational organizations may be necessary during the period of mutual assimilation in one body, the continuance of "Churches" of obtrusively divergent methods of Christian regimen is not consistent with the effective common fellowship that is required. Particular needs may indeed continue to be cherished by unofficial societies, orders or guilds; but for them to assume denominational standing, so as to differentiate Christians in corporate worship and discipline, is surely prejudicial to unity, since it must hinder the development of a common spiritual life.

(b) In the balance between conformity and freedom that will be needed, the requirements of general conformity will naturally centre in Eucharistic worship and sacramental ministrations. The importance that has ever been attached to their safeguarding—to their visibly retaining forever their original appointed meaning and application—will preclude Catholic acceptance of doctrinally significant divergence in their ministration. The Eucharistic Liturgies of Catholic Churches everywhere, varying as they do in many details, are sufficiently alike to be recognized as having a common norm

and *meaning*. It will surely be required that this norm shall not be significantly violated in any part of the reunited Catholic Church, and that, as in primitive days, Eucharistic worship shall be the central corporate function of at least every Lord's Day. This alone can provide the necessary rallying point of Christians in their corporate approach to God.

(c) On the other hand, outside the sacramental sphere there must be a *very considerable* degree of liberty, both in local adaptations of episcopal polity and in public services. That the principle of uniformity has been pushed too far in Anglican history is clearly evident. Outside the common Eucharistic worship there should be explicit allowance of any diversity that is consistent with Christian principles and decent order. Prayer Meetings, Experience Meetings, Revivals, Missions, Retreats, Quiet Days, Meditations, and all forms of congregational exercises that are found to be edifying, and are not conducted with divisive aim, should be freely conceded to the discretion of local pastors and congregations. None of these services—I include Morning and Evening Prayer—should be so prescribed for all as to preclude deviation for common edification and to meet varying local, congregational or missionary needs and exigencies. Conformity should not mean a uniformity prejudicial to decent liberty and spiritual enthusiasm.

(d) Obviously these things cannot be ordered in Catholic unity without some ecumenical machinery. But what it ought to be I do not presume to assert. It may be a Holy Synod, the members of which are elected by the several parts of the Church; or it may be an effectually reformed and constitutionalized papal curia, safeguarded by a world-wide elective system from any return to autocracy or to the dominance of Latinism. Perhaps something else will emerge. But without *some* central machinery Christendom cannot be held together in effective unity. Yet no such machinery should be exempt from control by the Church at large through Ecumenical Councils constitutionally provided for, perhaps at stated intervals, certainly under duly defined circumstances.

V. CONCLUSION

The reader may well wonder how a task beset with such formidable difficulties can ever be accomplished. I have no desire to minimize these difficulties. In fact, the aim of my paper throughout has been to show how great they are, and how necessary it is to engage in patient educational work before schematic steps can be taken that will not bring disillusionment. I believe that the movement for reunion is of God, upon whose help we need to depend and may count, and that we may not recoil from the task set before us. But if we are to avoid blind alleys, *we must realize the situation in Christendom, and learn therefrom not to be impatient for quick action and quick results.* Much prayer for divine help and guidance, much conference for better mutual understanding, and much fresh study of questions that have seemed to be settled for ourselves, these are now needed—not forgetting the need of patient continuance therein.

Two things have to be borne in mind. The first is that, while mutual understanding is an indispensable *preliminary* of advance to a common mind, it cannot *of itself* secure the needed agreement. Much study is required, and that humble openness of mind which comes only by divine grace in response to prayer. *Very important changes of conviction are involved, even after mutual understanding has been reached.*

The second point is that the only line of agreement that can avail for abiding reunion of sincere Christians is *common acceptance of the Faith and Order that Christ has revealed and appointed.* *We think vainly if we suppose we can create or evolve any new Faith and Order for Christ's Church.* As the American Bishops said in 1886, we must return to "the principles of unity, exemplified by the undivided Catholic Church during the first ages of its existence"—to the things divinely given in the beginning. Nothing else can hold Christendom together, for these things constitute *historic Christianity.*

THE THEOLOGY OF BISHOP NIKOLAJ

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During the World War, Rev. Nicholaj Velimirović, one of the Serb priests who was forced into exile by the devastation of his country, became known in England as one of the outstanding preachers of the day, despite the fact that English was not his native tongue. With the ending of the war, he returned to his native country and was soon after consecrated bishop of Ochrida, in the southern portion of the Kingdom of the Serbs, Croats and Slovenes. On several occasions he has left his diocese in order to travel extensively, in America and also in Asia. At the same time he has published several striking works on theology and religion, until it is fair to quote him to-day as one of the outstanding figures in the Orthodox Church. It may then be of interest to consider some of his works and to endeavor to formulate his point of view which is not in all cases similar to that which obtains in the West.

The volumes which we shall use in this brief study are five in number: *The Soul of Serbia*, a volume of lectures on the war, written and delivered in English; *Religija Njegosheva* (The Religion of Njegosh), Belgrad, 1921; *Rechi o Svechoveku* (The Conversations as to the All-Man), Belgrad, 1920; *Nove Besede Pod Gorom* (New sermons under the mountain), Belgrad, 1922 (a series of sermons on the Incarnation); and finally *Molitve na Jezeru* (Meditations on the Lake), Belgrad, 1922. The last four of these are written in Serb and will form the chief material for our consideration of the teachings of Bishop Nikolaj.

The literary style of Bishop Nikolaj is worth a brief notice. It is very simple and particularly in passages which have a spiritual rather than a purely intellectual appeal, balance and repetition play a very large rôle. Thus he writes,¹

¹ *Rechi o Svechoveku*, p. 306.

The stars danced in heaven, to their own music; one hundred thousand years they danced to their own music.

The flies danced in the air, to their own music; one hundred days they danced to their own music.

The microbes danced in the blood, to their own music; one hundred seconds they danced to their own music.

The electrons danced in the atom, to their own music; one hundred millimetres a second they danced to their own music.

Do you feel the rhythm of the one and the rhythm of the second and the rhythm of the third and the rhythm of the fourth?

How is the rhythm of the first related to the rhythm of the second, and of the second to the rhythm of the third, and of the third to the rhythm of the fourth?

This passage which may seem at first sight quite irrelevant is typical of the style of the Bishop both in form and content. It is typical in form, because this balanced style which to us at times becomes monotonous is a direct outgrowth of the complicated rhetoric which developed in the East at the close of the classical period and which culminated in the formalism which we associate with Byzantium. We see when we compare this with any of the Serbian hagiographers of the Middle Ages that we are dealing with the same general form of expression, and there can be no doubt that Bishop Nikolaj is not the last supporter of the great Eastern tradition.

It is this superb absorption in the tradition of the Eastern Orthodox Church that gives to his writings an atmosphere which differs widely from that of the West. Between his mysticism, his glorification of nature and that of the West there is a tremendous gap. It is as if we were dealing with an original feeling instead of an artificial product. The closest parallel to it in modern English are some of the passages in the writings of Prof. Michael I. Pupin, at present the President of the American Association for the Advancement of Science, and himself a Serb by birth and by early training. In fact it is hardly too much to say that the scientist and the bishop unite in presenting a new attitude toward the world and the Church and God, an attitude which preserves most of what the West has to offer and unites with it that ancient meditative point of view which has been developed in the East. It was

the teaching also of Njegosh, Prince-Bishop of Montenegro in the last century, and the study of his writings by Nikolaj is most unusual and keen.

The outstanding feature of the writings of Bishop Nikolaj is one that may at first astonish us. He and his people have passed through centuries of slavery at the hands of the Turks. He has seen his own land devastated and almost destroyed, and in his war volume, he has urged the Christian nations to come to the assistance of Serbia against the danger of the Moslem. Nevertheless in his writings he recognizes that Islam is a religion. There is none of that spirit which removed from our prayer-book the prayer for Jews, Turks, infidels and heretics. Nikolaj realizes well that for him and his people Mohammedanism is a fact and a fact that must be considered. He does not rail against the Turk as a barbarian but he accepts him exactly as we are to-day accepting Judaism as something not Christian but something which is to be regarded as an assistance in the moral upbuilding of the nation. Thus he writes (*Nove Besede*, p. 46),

The Jews and the Mohammedans think of God as a judge but not as a father, as a merciful and more than merciful mother. Therefore it never enters their heads that God as a dread judge can enter into a base and impure human body. The God of righteousness cannot, but the God of love can. Or again, had the Jews and Mohammedans believed in the triple splendor of God [*i.e.*, the Holy Trinity], they would not have asked, 'Who remained in heaven and governed the world, while God was on earth.'

The spirit of Nikolaj is that of Njegosh:

In the writings of Njegosh which describe the conflict between Christianity and Mohammedanism, there is not a passage where the Mohammedan God is considered as a being distinct from the Christian God. And not only does the poet not draw a difference between the God of one and the God of the other faith, but he does not accentuate this difference in the popular belief. . . . How different this is from the conception of God in the Old Testament! When the prophet Jeremiah threatens the Babylonians with God, he thinks of Jehovah, the God of Israel, the foe of the gods of Babylon (*Religija Njegosheva*, p. 146 f).

But this is not one of those weak attempts to cease struggle by an unhealthy and unreal compromise. Njegosh and

Nikolaj alike stress fully the superiority of Christianity but they venture to advance further than most thinkers in proclaiming the exaltation of Christ over local differences.

The same is true with nationality. It is the fashion to-day in certain quarters to deplore nationalism in religion. It is the fashion to-day to yearn for internationalism and to see the advantages, to feel the power of one great organized union similar to that of the Roman Catholic Church. It would be interesting to do as many Russians have done and trace out the points of similarity between a religious and a socialistic international. Nikolaj as a Serb does not do this but he feels clearly the meaning of a national soul. He pushes nationalism as far as any thinker. This is his plea in *The Soul of Serbia* but he goes further than this. He agrees with the great mass of theological literature which is coming from the Russian exile and other Orthodox schools and he sees the possibility of a deeper union. Thus P. P. Suvchinsky (*Passions and Danger in Rossiya i Latinstvo*, p. 37) speaks about unity, "As in the realm of personality, Christian truth is discovered not by expansion but by spiritual self deepening,—the experience of the Church, especially Orthodoxy, is to increase not by union, but by an endless internal deepening and emphasizing of what more truly, especially at our tempted age, leads to the bosom of the one Church of Christ." The same thoughts are expressed by Berdyayev in *Put* (No. I, p. 40 ff).

Nikolaj therefore so far from using nationalism and differences of culture as the divisive factor which Rome and its distant followers consider it, treats it as a means to a deeper unity. This is particularly marked with regard to the Eastern religions and to Asia. Nikolaj sees in the advance of Christianity westward not a mark of Western superiority but a mark of Western indifference to spiritual things. "If a warrior goes against his foes, he goes first at the most stubborn and most powerful and not against the weakest. If he conquers the strongest foe, the weaker will quickly submit" (*Nove Besede*, p. 90). The fact that the Wise Men came from

the East and revered and worshipped Christ, while the shepherds and the Jews did not worship, he regards as a sign of the sympathy of the East for Christ, when once the religion of Christ is presented as a religion and not as a part of Western civilization. (*Nove Besede*, p. 99.) The same idea is expressed in the ending to the *Rechi o Svechoveku*.

Thus it is our problem at the present time to rediscover Christ. This does not mean to follow a mechanical view of His teachings but to accept Him as our Master and to realize that He is the culmination of humanity. It is just here that we have the chief conception of Nikolaj, that of the Svechovek, the All-Man.

This bears the same relation to the Superman of Nietzsche that Nikolaj's nationalism bears to the ordinary Western view. The union of humanity is to be brought about by an outgrowing of the defects of nationalism, not by a denial of nationalism. The troubles of personality are to be ended by growth in a higher personality which fulfils the obligations of personality and transcends them. "The All-Man is he who does not lie with the liars, who does not steal with the thieves, does not burn with the burners, does not destroy with the destroyers, does not sin with the sinners, does not frighten with the terrifiers, does not assert himself with the arrogant, and does not quake with the dead. He is the All-Man" (*Rechi o Svechoveku*, p. 5 f). He is identified with Christ. "Help my mortal tongue to name this Man who shows forth Thy glory and the song of Thy blessedness. Why do I name Him All-Man? Because as He was kept in Thy heart, so in His mind there has been kept the whole visible world with man and the villages of man" (*Molitve na jezeru*, p. 10).

This idea is directly counter to that of Nietzsche in the creation of the Superman who is to be exempt from the ordinary laws of life in order to fulfil his mission but who is still unable to overcome the laws of nature.

Throw the bacillus of the superman into the soil of time. Let it be distilled in the fire—of our lives. For the superman is less than impotence. Had he not been

less than impotence, my heart would have called him as a companion. But the superman is a somnambulist, gnashing his teeth in order to bite the moon, for his line is too short to measure the distance. See, the only superman is the All-Man. The only alchemy, which can shatter man and create God, is the alchemy, the amalgum-chemistry of the All-Man (*Rechi o Svechoveku*, p. 82 f).

This is a direct attack on the philosophy which sees in mortal man the power to rise to the extreme heights without external aid from God. It is a fundamental of the thought of Nikolaj. Again and again he comes back to the picture of the All-Man crucified for our sins, even where he does not see fit to mention more closely his identification of this Figure with Christ. Christ is the complete perfection of humanity; in Him dwells the fullness of humanity, for He is Man as well as a man.

He is more than this. He is the very incarnation of the best and greatest in nature, and the rôle of nature in the writings of Bishop Nikolaj cannot be overestimated. He says frankly:

Theology means the word about God. Theology is therefore all or nothing. The whole of nature and the supernature and the subternature—is all theology; all man and every part of him is theology; every meadow and every flower is theology; Sirius and the Milky Way, nebulae and meteors are theology; the Danube and the Arctic, the sea and the polar light are theology; the history of the planet and the history of people, the history of radio-activity and the history of every butterfly, and of every grain of sand, and of every drop of water, and of every ray of light are theology. If the whole of nature is not theology, then theology is nothing or nature is nothing. If the whole of nature does not speak about God, who will believe Isaiah or Paul, and Carlyle and Božo Knezhević? If the whole world around us is a wilderness, what can the voice of one prophet crying about God in that wilderness accomplish? If the whole universe does not speak of God, who can without contempt hear the words of one man? Consider the lilies of the field, and if they tell you nothing about God, the abundance of the wealth and wisdom of Solomon will say nothing to you. Open an algebra and if it does not reveal God, Moses will be unable to show you anything about him. If you do not see God in the table of logarithms, why will you open the epistle to the Romans? . . . The publicans and Pharisees sought a sign from heaven, and it was not given them. But our generation seeks a heavenly sign, *i.e.*, a miracle to believe. "Show us God," say many of our contemporaries—"show us God and we will believe." But how? Do not these people who despise miracles and not believe in them, demand a greater miracle? . . . We might say to them: show us what is Not-God! (*Religija Njegoshova*, p. 92 f.)

Nevertheless this attitude is not a mere pantheism. It has a sound basis. Njegosh himself learned his theology under the stars of heaven. We must remember that the Serbs are still at bottom a peasant people. They are still for the great part herdsmen and dwellers in the country, and as they stay out on the barren hills with their flocks the shepherds have the opportunity and the power to meditate upon the greatness of God as revealed in nature. It is the same argument that forms the text of the Memorial Address delivered at Columbia University some years ago by Professor Pupin. This acceptance of God in nature underlies the whole thought of Bishop Nikolaj and forms one of the sharp lines of demarcation between his attitude and that of many other scholars. For him nature unites in singing the praise of the Creator. For him it is impossible for humanity to see in the wondrous system of the universe a mere soulless machine.

He admires the beauty of nature but he understands also its cruelty. Life is too intense for him not to realize the other side of the picture. "Life is the first and primitive quality of nature, and for this nature is beautiful. . . . It is not beautiful as a statue of a beautiful Helen but as a beautiful Helen. And nature is beautiful because beauty is not dead but living" (*Religija Njegosheva*, p. 13 f). Some see in nature, order, a mother, a something; others, disorder, a tyrant, nothing. All true but there are the two sides and while life dashes on or flows along with its joys and successes, death is there also with its sorrows and its misery. This does not speak against God. It does not speak against the order of nature. It is not an intolerable impediment to the realization of an ideal. It is only as we accept this eternal law of struggle, this tragic conflict between man and man, between creed and creed, this survival of the conflict of the jungle, which humanity strives so hard and so fruitlessly to subdue, that we can really come to the realization of Christ as the All-Man and to the meaning of the prophecies which saw in Him a Man of sorrows.

On the virgin soul of Miriam fell the Holy Ghost, as thunder on a mountain pine, which spreads its arms to heaven and dares the thunder to sit upon it. . . . O Miriam, Miriam, bitter soul of the universe! For a long time you prepared to bear God on this hellish planet of earth. And long, O sad mother, you saw yourself as a woman and you should have been seen by them as a young girl, your namesake whose soul was filled with God. See, how hard your life was! . . . The maker makes what he thinks of making. My mother conceived me, not thinking about a husband but about God and the Son of God. In her considered virginity she conceived and bore me. And you were all begotten and born in marriage; that is why you do not believe in a virgin. Your mothers conceived each of you, thinking about a man and the son of a man. Her first and last thought about you was a thought about the body. Even before marriage she thought of you as a wife and not as a virgin, for she could not think of you without thinking of a husband and the illusions connected with a husband.

O Miriam, Miriam, bitter soul of the universe, my sad mother! (*Rechi o Svechoveku*, p. 249 ff.)

It is in this tragedy of the Blessed Virgin as a mother that Nikolaj sees a bond of union between God and Christ and the universe with its suffering and its warring and its cruelty. The Incarnation and the Virgin Birth is absolutely essential to his attitude. He goes further even than this. He thinks of the suffering of God in humiliating Himself to be born into the world and he works out an elaborate parallel of a man being incarnate with a man's brain and feelings in a spider and shows how repulsive the idea is and how much repulsive and needlessly so is the conception if we do not assume the idea of a virgin birth. (*Nove Besede*, p. 77 ff.)

Thus Nikolaj treats the Incarnation as part of the great scheme whereby Christ can truly sum up all the sorrows and trials and difficulties of humanity. Yet despite the rôle which at times he may seem to attribute to the Blessed Virgin, there is in his writings the healthy tone which is associated with the saner writers of the East as well with our own and we do not find that devotion to the Blessed Virgin approaches that point where She tends to crowd out worship of Her Son. The faith of Bishop Nikolaj is preëminently devotion to Christ and there is never the slightest doubt that Christianity exists for Christ and not for any of the saints or angels who form the unseen attendants of God.

Not only this. There is in these works also a relative freedom from excessive emphasis on the historical Jesus. Christ was incarnate, was crucified, dead and buried. He rose from the dead and ascended into heaven. Now as He appears, as He looks at the world, He is always the risen Christ. The All-Man Who pauses and meditates, Who visits the industrial life of the present day, Who sees the Mississippi and the great lands of the West, Who goes to the ancient shrines of the East, is the Christ Who is risen from the dead, exactly as Eastern art has had a tendency to represent the Christ reigning from the cross and not merely dying on it. It is a resurrection Christ that can appear and so the All-Man is set free from the limitations of time and space. He is set free from those local prejudices that tend to gather around the Carpenter of Nazareth, whom so many of our Western writers try to create and present to us, and He can really appear as the aspiration and the hope of the entire universe, not merely the world of man, not merely the earth and the solar system but of the entire host of heaven, of all things that are, that have been and that will be.

Princes and kings, lords and scholars, all must join with the humble and lowly, with the whole of nature in direct and uncompromising obedience to the call of Christ and before that command all must bow. To him as to Njegosh, such doctrines as papal infallibility (*Religija Njegosheva*, p. 156) and the strict attempts to measure minute details of faith are inconceivable from the civilised nations. With such actions going on, how can we call Njegosh, a "barbarian among rulers," as he was sneeringly termed in the Europe of his day? But all this is not a plea for a lax and a spineless faith or life.

Nikolaj is pleading for absolute obedience to Christ but Christ is risen and we are not to worry over archaeology. We must live. So he discusses such problems as non-resistance to evil. And here he emphasizes the fact that Njegosh and Obilić, the national hero after Kosovo, are just as Christian as Ivan the Fool of Tolstoy. The Pharisees and Sadducees

would never have crucified Ivan the Fool who refused to resist evil; they did Christ because He upset and fought their plans. (*Religija Njegosheva*, p. 164.) Hence patriotism is allowed and the new movements which see in patriotism and self-defence only a violation of the will of the Carpenter meet with as small comfort from Nikolaj as do the extreme forces of national glorification as shown by the Central Powers during the World War. (*The Soul of Serbia*, p. 15 ff.) The demand for an earthly centre to expound the will of Christ must be treated as it deserves, for in its final essence nothing can come between Christ and the individual soul.

That is the fundamental basis of the teaching of Nikolaj. Clericalism and laicism, nationalism and internationalism, all have their limited sway. The Church has its place and a large one but in the last analysis our actions must be judged by our attitude toward the All-Man, the Christ Who incarnates God and Who sums up and knows in His own Person all the blessings and the sorrowings of humanity. To Nikolaj Christ is the Hub of the universe, to which all things are striving. The scientist as he discusses new laws of nature; the evolutionist as he tries to read the message of the past and of the future; the theologian, as he studies the technical side of the revelation of God; the mystic, as he endeavors to perceive God; the patriot, as he follows what is best for his country; the statesman, as he strives to do what is best for the world; all, insofar as they are working on the highest ideals that they possess. The future is safe in their hands. Civilization may fall and rise again; law and order may vanish and return. Material things may pass away. Christ remains, the Hope of the world and anything which approaches Him is right, however strange it seems. Anything which tends to deny Him is wrong, however virtuous it seems. It is only as we merge ourselves in Him that we are doing and accomplishing what we are here to do.

This is a simple message, but the energy with which Bishop Nikolaj proclaims it is striking at the present day, when

activity is so often taking the place of action and stereotyped schemes of progress are being flashed upon a standardized world. It is a simple message in these days when Fundamentalism and Modernism and Liberalism are struggling for the control of humanity. Nevertheless it is not a shallow message. For Nikolaj the conflicts of the present day do not exist. His mind is not forced into a decision between theories of creation; his mind is not being exhausted by sterile and irreligious and unreligious conflicts. The West is being forced into sharply defined camps. Modernism is becoming steadily more inchoate and losing more and more its touch with the spiritual in endeavor to make a reasonable ethical system. Rome is becoming steadily more rigid, more overbearing in its demands and more convinced that organization can solve the problems of the world. It is to Nikolaj and the Orthodox theologians that we of the West may be compelled to look for a means of avoiding the rigid system of alternatives that we are entertaining. Some of our thinkers are treading the same paths but the more active thinkers of the East are going further in their acceptance of the universe than we venture to go and are also asserting more strongly their religious faith, and it is not with any over-emphasis on their merits and on our defects, that we may stress the fact that the East has itself much to contribute to the union of Christianity and that the deepening of faith, the emphasis on union as we approach Christ, finds wider support in the rather formal and perhaps impractical statements which they make than it does in our more active attempts to place the rim on the wheel of which Christ is the Hub. Nikolaj's theology is often bold, his expressions often go beyond those of the West, his picturesque language may at times offend us, but his writings deserve careful study and it is not presumptuous to regard him as one of the leading Christian theologians of the present day.

THE CHURCH SCHOOL OPENING SERVICE

By MAURICE CLARKE, Columbus, Ohio

There is nothing quite so disturbing to one who is accustomed to visiting different Church Schools forty Sundays of the year as the character of the services with which the Church School session is begun. These services fall into three main types.

The first is indescribable. It usually consists of a hymn chosen during the last ten seconds of the minute before the service is scheduled to begin; the inevitable Creed; sometimes a passage of Scripture; and a few prayers chosen for widely different reasons from different parts of the Prayer Book.

Here are two illustrations of this type of service which we have seen during the past few months:

- (1) Hymn—"Onward Christian Soldiers."

Creed.

Our Father, etc.

Collects—21st after Trinity, 2d in Advent, and All Saints' Day, repeated sentence by sentence after the leader.

Collect for Grace, in Morning Prayer, and Apostolic Benediction.

Lesson read by leader with running comments—The Story of Balaam in Numbers 22-23.

Offering.

Collect from Office of Institution.

Benediction from Communion Office.

- (2) Superintendent enters twelve minutes late, asks, "Who has a favorite hymn to sing?" Answer, "Stand Up, Stand Up for Jesus."

Creed.

General Confession.

Collect for Peace, 4th Sunday after Easter, Religious Education, St. Chrysostom, and Apostolic Benediction.

Hymn.

The second type of service is a more or less abbreviated and mutilated form of Morning Prayer. The Exhortation, Abso-

lution, one Lesson; some of the Psalms and some of the prayers are usually omitted.

The third type of service is what is called "The Children's Eucharist." It is an abbreviated form of "The Order for the Administration of the Lord's Supper, or Holy Communion," said by a priest at the altar and directed by a priest or layman in the nave of the church, but one which usually ends without any "Communion" on the part of the children concerned.

There is justification for each of these types of services. The justification of the first is that its only function is "to start something," and it does this. It is an "Opening Service," a spring board for the plunge into the all-important lesson period, not needing to be planned for but only to be gotten through as quickly as a dawning sense of decency permits. The justification of the second and third types is that they train the child in the use of the Prayer Book and in correct, churchly behavior in preparation for adult participation in the worship life of the Church. In the meantime the child's present spiritual interests and needs are neglected and unsatisfied.

There are many reasons for this disturbing situation, some of the more important being the following.

The first is the fact that we belong to an "adult-minded" Church: a Church which is willing to spend years in "revising" its adult book of worship so as to make it less offensive to and more expressive of the religion of contemporary men and women, but which has not been able to find time to prepare a single service for the only real contemporary—*the child in the midst today*. The individual parish therefore is thrown more or less upon its own resources.

The second factor is the widespread delegation by the clergy of the training of the young souls of their cures in the worship of God, to persons who neither understand the nature of worship nor the children whom they are expected to train. This is in no way a reflection upon our Church School superintendents. As a whole they are the finest body of laymen

engaged in any form of Church work,—high minded, consecrated, with a real love for the souls of little children and a real desire to lead them into the presence of the Saviour, but consciously ignorant of the psychological factors involved in worship as well as of the workings of the child mind. It might with greater justice be regarded as a reflection upon the clergy, who for various reasons, wise or unwise, prefer correcting the corrupt tastes of adults to forming the nebulous tastes of the only unspoiled members of their parishes. It is an attitude quite unworthy of an age which more and more is focussing its attention upon the child as the only hope of a better future alike in the Church as in the world at large.

The Function of the Opening Service.—If then the function of the Opening Service is neither merely "to start something," nor merely to prepare the child for intelligent participation in a future activity—what is its function?

Let it be remembered that in the majority of cases the Church School Opening Service is the only opportunity children have for the experience of worship and that the Church has for the training of her children in that highest form of spiritual activity. The opening service should be essentially a *Worship Service*—with every detail planned with the religious needs, interests, and capacities of the particular group of children concerned in mind.

First of all, it should make them conscious of God's presence, in all His fatherly love, in all the beauty of His holiness, in all the majesty of His power, there, in that particular place, at that particular time, so vivid, so inescapable, so thrilling that even the youngest child can say because of the experience, "This is the house of God."

Second, this experience of God's presence should be of such a kind as to stimulate the right kind of religious emotions: adoration of the perfect One whose presence they feel, longing to be more like Him as the grace and truth of Jesus made Him known, penitence for the unworthy things in their lives of which they are aware, thankfulness for the goodness which has

surrounded their days, love springing from a sense of Father-child relationship to God toward which experience in the home has pointed the way.

Third, it must make them want to gird up their loins and become God's loyal coadjutors in the fulfilment of His world-wide purpose. The experience must not be allowed to "evaporate in feeling." It must set the will in motion; it must organize the whole self for such an act of self-dedication as Isaiah made in the temple at Jerusalem after he had seen the Lord and his sin had been purged, when he said, "Here am I, send me." This is the psychological justification for the custom followed in many parishes of bringing the worship experience to its close with a pledge of allegiance to the Cross as the symbol of Christ's saving mission in the world. All persons present stand at attention and repeat, "I pledge allegiance to the Cross of Christ and to the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant until my life's end." Emotion is crystalized into a sense of personal responsibility and then means must be provided for the sense of responsibility to express itself in appropriate service activities.

Again, every part of the worship experience must be of such a character as to intensify the inner state to which it gives expression. Paradoxical though it may sound, it must deepen the hunger which it is intended to satisfy. "The outward manifestation must quicken the inner flame." God must be even more greatly desired, sin must be more sincerely mourned, Christ must be more truly loved. Such must inevitably be the case if "growth in grace and in the knowledge of our Lord Jesus Christ" is to be assured. Whenever there is a state of "satisfaction," spiritual progress is impossible.

Fifth, it should prepare the children for the lesson period which is to follow. It should create the emotional atmosphere which the teachers need in their work. It should strike some

of the high notes which the teacher will reach in the lesson. Each teacher should feel that the opening service is an auxiliary in his or her work and not a hindrance, not a handicap which has to be overcome. Even in a perfectly graded school all this is possible where there is careful planning.

Finally, the worship experience being essentially social in nature—it must strengthen the sense of relationship to others. It must create a feeling of kinship not only to the other members of the immediate group but to all the children of God, scattered throughout the world, regardless of age or race or color.

If the worship experience is to do these things for the children of the Church School, all the factors involved in the experience need most careful consideration.

The Place.—For various reasons, but most frequently because of the “adult-mindedness” and ignorance of child nature which have already been referred to, in many parishes the worship services of the Church School are conducted in the Parish House. Sometimes it is because the adult members of the congregation—usually the childless ones—object to the presence of the children in their pews since they sometimes displace and deface Prayer Books, Hymn Books, Bibles, cushions, hassocks, and other furnishings. Sometimes it is because that feared (by the children) and pampered (by some others) parish potentate, the sexton, objects to the extra work involved—having to “straighten up” the pews in time for the service for the adult saints at 10:30. Sometimes it is the pernicious “one-place-is-just-as-good-as-another” attitude. Sometimes, again, it is the much more vicious “anything-is-good-enough-for-the-children” attitude.

Whatever the reason for having the children’s service regularly in the Parish House, it is wrong. Parish Houses are not built for worship purposes. They are built to accommodate those activities which are the outcome of the worship experiences in the Church. They stand for Service. But the Church, with its stained glass windows, its cross-crowned

altar, its colored hangings, its generous use of the symbols of the great truths of our religion, its myriad-voiced organ, its vested choir, is preëminently the place of worship for young and old alike. Especially for the young: they need its suggestiveness of Beauty and Mystery and Majesty and are far more responsive to it than adults. A child can see "God's face looking down upon the congregation" in the round, stained-glass window above the altar; can see "Jesus smiling at me" in the memorial window illustrating the incident when Jesus "took a child and set him in the midst"; and can hear the "angels singing" in the quiet playing of the organ.

The beauty of the building is an aid to the realization of God's presence in the worship-experience. And Beauty should always be associated with religion in the experiences of growing children.

There are two other reasons why the Church itself should be used for the worship of children in preference to the Parish House.

First, to prevent the suspicion ever entering the minds of children that the parish maintains a double standard of worship—one high, beautiful, dignified for adults; another not so high, not so beautiful, not so dignified, for them.

Second, from the very beginning of his Church School experience—especially if the Christian Nurture Series is used—he is taught to think of the Church as, in a special sense, his "Heavenly Father's Home" where he can learn about Him and talk with Him, and all his deepest experiences should be associated in some way with that sacred place.

Under some circumstances where worship is departmentalized it might be difficult for all groups to use the Church itself. In such cases a special room might be set aside and beautified and called the Children's Church Room, and used for no other purpose.

Wherever the Worship Service is held it should be invested with all the dignity possible under the circumstances. The leader should wear vestments. If possible there should be a

vested children's choir. There should be flowers upon the altar. "Whether there be much or little ceremonial used it should be beautiful and reverent. . . . There are two ideas underlying religious ceremonial which should gradually sink into the children's minds through the influence of their public worship. The first is that Beauty is one of the essential characteristics of God; and therefore our public worship must represent God faithfully. The second is that we always try to give our best to God; so we do not content ourselves with a service which is fairly good, but we serve God in the best way we can: with clothes, music, words, etc., which are the best we have."¹

The Leader.—There are many reasons why the rector or one of the parish clergy should conduct the worship services of the children.

In the first place, he means more in a religious way to the children. He is "the priest," "the minister," "the rector," "the curate," or whatever his title may be. He is the living symbol of religion and the Church, and the minds and hearts of children respond more readily to his leadership. Whether he has a "minister's voice" or "minister's air" or wears a clerical collar, or not, he is the one person in the parish different from everybody else because he has given his life to the service of Jesus Christ in the ministry of the Church. He is the "children's minister" as much as he is the minister of the adult members of the congregation. They love to claim him as "our minister," and their sense of proprietorship finds some satisfaction in having him conduct their services.

Second, he is naturally more at home in conducting public worship, and the service is apt to go along more smoothly than if it is conducted by a layman.

Third, he ought to have a deeper understanding of "group feeling" and how it can be wisely used for religious purposes: differentiating music from noise, enjoyment from "pep,"

¹ *How to Train the Devotional Life* (Standard Course in Teacher Training, Unit 7), p. 76.

friendliness from familiarity, worship from "a good time," the consciousness of the presence of God from mere "mass emotion." Violations of the principles of good taste in religion will be less likely to occur.

But if a layman must be entrusted with this high privilege and task he should be a man of disciplined religious feelings: with imagination and a sense of humor, knowing children so well that he can interpret truly their religious feelings, their longing for God, their sorrow for sin, their joy in love, their gratitude in contentment, their eagerness for service. Reverence and dignity in religion must be "made flesh" in him. This is equally true when applied to the leader of the youngest group of children.

Graded Worship.—Children's worship is worship by the children, not for them. Everything that is used in it must have meaning and value for them in their present stage of mental and spiritual development. Hymns and prayers must ring true to their experiences and give expression to them in language which they can understand and approve. Even the hymn tunes must be true to the emotional states with which they are familiar. It is the same tremendous adventure that the adults engage in when they come to Church—the vision of God, fellowship with the loving Father, forgiveness through the grace of the Son, the power of the Blessed Spirit within, joy in life made good by the Comradeship of God; but the spirit and method of the adventure are those of children in different stages of progress along life's great highway. What is perfectly natural and devotionally meaningful to Kindergarten and Primary children is "silly" and "babyish" to children of Grammar and Junior Grades. What is significant for the latter is unintelligible to the former. It is a difference in the range and content of experience. A note taken from a report of a visit to a Church School will illustrate what is meant: "The whole school (83 children) assembled in Church for the Opening Service. The behavior of the older children was quite good. They joined heartily in hymns, psalms, and

prayers. But the very small children spent the time playing between the pews and were quite out of the control of their teachers."

Here is the reason in nature for the separation of the children of the Kindergarten and (at any rate) Grades 1 and 2 of the Public School from the rest of the school for worship purposes. If the school is very large the worship should be completely departmentalized—Kindergarten, Primary (Grades 1-4), Grammar and Junior (Grades 5-9), and Senior—having separate worship services, except on special occasions. But, alas! figures show that 80 per cent. of the Church Schools of the Episcopal Church have less than 150 members.

The Elements of Worship.—"The three most universal and essential forms of worship are Worship in Prayer, Worship in Music, Worship in Offering."²

Prayer is the heart of the worship experience for it is in prayer that the soul has conversation with Him who is adored, revered, worshipped, loved. It is in prayer that God "ceases to be an object"—"above the bright blue sky"—and "becomes an experience"—"closer to us than breathing, nearer than hands or feet"—calming, transforming, empowering.

The prayers that are used in children's worship should be selected only because of their intelligibility to the children for whom they are intended and for the truthfulness with which they express their experiences. Such prayers should be "short and simple, social in content and filial in spirit, reverent and dignified, and clothed in beautiful language."³ It is significant that out of twenty "prayers and collects" included in Dr. Hugh Hartshorne's *Manual for Training in Worship* eleven are selected from the Book of Common Prayer. Some beautiful short prayers for children may be found in McNeile's *A Daily Offering* (published by Longmans, Green, & Co.). Adaptations of some of these prayers were distributed among

² Frederica Beard, in *Biblical World*, July 1916.

³ Edna M. Crandall, *A Curriculum of Worship for the Junior Church School*.

the children of the Church for use during Lent of the present year (1926) in the form of a leaflet entitled, *My Prayers During Lent*. Many clergy have incorporated some of these prayers into their Children's Worship Services and many children still use them in their private devotions. In the best sense of the word they are Children's Prayers, voicing children's joy, thanksgiving, penitence, praise, in real children's language. When the prayers that are used are within the range of their understanding and voice experiences with which they are in some degree familiar, not only do children love the worship service, not only does the problem of discipline in large measure disappear, but it becomes a real experience of God, or, as one child expressed it, "a sense of Somebody touching my life."

Of great value in children's services is silent prayer guided by the leader. No matter how carefully a worship service is planned there will always be some problem overlooked, some need unvoiced, because the leader does not possess last minute information concerning the lives of all the children present. Silent prayer, guided by the leader with such "biddings" as, "Let us pray for our rector," "for the children of our Church School who are sick," "for the children of the world who have not heard of Jesus and His love," etc., performs three important functions:

(1) It helps them to form prayers of their own and widens their outlook.

(2) It gives them an opportunity to bring before God those needs, sometimes terribly acute, which have not previously found voice.

(3) The silence encourages the listening attitude. "Speak Lord, for thy servant is listening," is a form of the prayer with which too few people are familiar.

Music.—Again, we wish to protest against the double standard that exists in many parishes—a high one for adults, represented by a highly trained and highly paid organist and choir-master, and a lower one for children, represented by an

assistant or, more frequently, a "volunteer." All the music of the parish should be under the direction of one person and that the best person procurable. "The Church organist is none too good for the children and they have a family right to his or her services, even though these services have to be paid for." ⁴

The reason for this is not merely that children's musical tastes should be formed under the best possible direction, though that is important; but that the power of music to stimulate emotion, to heighten suggestibility, to fire the imagination, to fuse ideals into common purposes, to release power, to lift the individual out of himself and his immediate situation into the presence of spiritual realities is so great that none but a person who knows children, who knows hymns and the emotional responses they are likely to produce, should be entrusted with this important part of the worship service. There are many considerations that should enter into the selection of hymns for children's worship services, but we will content ourselves with mentioning only four:

(1) Only hymns should be selected which faithfully represent the character of God whose worship they are intended to further. "If He is thought to be a kindly, indulgent, sentimental Being, then sensuous and sentimental tunes will be appropriate. If on the other hand men believe that God is like Christ, they ought to sing music which is strong, manly and beautiful. . . . Hymn tunes which stir sentiment and moisten eyes are popular partly because they are first-cousins to the drawing room and music hall love-ditty and partly because they provide what seems to be a short-cut to mystical experience. . . . Not only does such music produce the wrong kind of subjective emotion but—it leads in time to a wrong idea of God." ⁵

(2) Only hymns should be selected the words of which can be sung by children "in sincerity and truth." "To teach

⁴ Hartshorne, *Manual for Training in Worship*, p. 12.

⁵ Canon Leslie Hunter in the *Modern Churchman*, Feb. 1926, pp. 626-27.

children to sing words which they do not believe is to teach them to utter falsehoods. They are not 'weary of earth' nor 'burdened with sin'; they are not 'longing for heavenly rest,' nor 'wanting to be angels.'"^a

(3) The hymn tunes should be such as children can sing with ease and enjoyment.

(4) They should be appropriate to the season of the Christian year or to the special occasion for which they are used.

Worship in Offering.—Every offering should be placed upon the altar as a symbol of the self-dedication of the donors. It should be accompanied by the singing of a verse of a hymn, such as the following:

Saviour, Blessed Saviour,
Listen while we sing,
Hearts and voices raising
Praises to our King.
All we have we offer,
All we hope to be:
Body, soul, and spirit,
All we yield to Thee.

Or even the familiar

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Materials for Church School Worship Services.—The question has probably arisen, Where can we get such services as are suggested here? There are very few, if any, such services in existence. We have got to write them. And one of the richest sources of materials for them is in the Christian Nurture Teacher's and Pupil's Manuals, Leaflets, Prayer and Praise Sheets, and other supplies.

We will anticipate criticism by saying that we do not for a moment believe that the Christian Nurture Series is perfect. No series is perfect. No series ever will be perfect until we have perfect men and women and children with perfect

^a Butler, *The Churchman's Manual of Methods*.

knowledge of the needs of each other and perfect conditions in which all live; and when that day arrives printing presses will be out of date. It is also true that many Church Schools do not use the Christian Nurture Series; but the method we are going to suggest can be employed with other Lesson Series, though probably not as successfully.

We believe, however, that we are right in saying that the Christian Nurture Series is the only Completely Graded Series in general use in the Episcopal Church; that the needs of the child are central in that series, in spite of some defects; and that a thoroughly praiseworthy effort has been made to cover the whole field of the child's religious education including intelligent and loyal membership in the Church and training in service for the spread of Christ's kingdom throughout the world, as well as the development of his own religious life and experience. The Memory and Devotional columns of the Christian Nurture manuals are full of great passages of Scripture embodying the experiences of men who have achieved greatness because of the intimacy and depth of their experiences of God; of hymns which express religious emotion which is always contemporary; of passages from the Prayer Book which have been the food of the souls of the saints of God in many generations; of prayers which have been specially prepared for use in connection with the courses the children are studying at any given time; and of other material "which a Christian ought to know and believe to his soul's health," and which has real devotional value.

Our suggestion is that much of this material could be used in building up a series of real worship services, a new one for use in each of the more important divisions of the Christian Year. The first could be used from the opening of the School in September to the end of the Trinity Season; the second during the Advent Season; the third from Christmas through Epiphany; the fourth from Septuagesima to the Fifth Sunday in Lent; the fifth from Palm Sunday to the end of the Church School year about the middle of June.

Some of the values of such a series of services as this would seem to be:

(1) It would unify religiously and emotionally the two periods of the Church School session—the worship period and the class period. In altogether too many cases at the present time the two have no relation to each other.

(2) It would give emotional setting and reinforcement to many of the things learned in class. To sing a hymn which the teacher has told the story of the authorship and origin and meaning of; to repeat as a class a prayer which each member has been asked to memorize; to use something from the Prayer Book which it is desired to fix permanently in the life of the individual, would have both educational and inspirational value.

(3) It would create a feeling of "at-home-ness" in the worship services to hear and express hymns, psalms, prayers, etc., which have been the subject of discussion in class. In some cases, of course, the use of a given hymn, etc., in the worship service would anticipate its use in class later on; but the educational value would be just as great.

(4) The use of certain passages from the Prayer Book would "prepare" the child for participation in adult services as well as satisfy certain needs of the present.

An illustration of this kind of service prepared from materials in *Christian Nurture Manuals for Grades 1-4*, we give here, fully conscious of its imperfections, and only to start some one else doing it much more successfully and worthily. It is one of a series produced for experimental purposes in the office of the Department of Religious Education of the Diocese of Southern Ohio during the past year. It assumes of course that copies will be in the hands of all the children who are expected to use it.

OPENING SERVICE

Primary Department

Advent Season

Hymns (suggested); 348, 349.

Supt. or Leader: Prepare ye the way of the Lord; make His paths straight.

Repent ye, for the kingdom of heaven is at hand.

V. The Lord be with you.

R. And with Thy spirit.

Let us pray.

All: Our Father . . .

S. Lift up your hearts.

A. We lift them up unto the Lord.

S. Let us give thanks unto our Lord God.

A. It is meet and right so to do.

A Litany of Thanksgiving

S. O God, our Father in Heaven,

A. We thank Thee for thy power and love.

S. O God, the Son, our Saviour Jesus Christ,

A. We thank Thee for thy life of Love and Service.

S. O God the Holy Ghost,

A. We thank Thee for Thy Presence with us giving us strength to be loving, helpful, and obedient.

S. O Holy and Blessed Trinity,

A. Give us grace and power to be fellow-workers in the building up of Thy kingdom of righteousness, peace, and joy.

General Thanksgiving

A. Dear Father in heaven, we thank Thee for making us thy children and for giving us so many good things. Especially we thank Thee for the gift of Thy dear Son at Christmas. We ask Thee to help us to love and to serve Thee better for Jesus' sake. *Amen.*

S. O God, whose blessed Son Jesus Christ came to give us peace which the world cannot give, let Thy blessing rest upon our country and upon the souls of those who love Thee in all nations of the earth. *Amen.*

A. O Lord, Jesus Christ, whose coming into the world brought good tidings of great joy for all people, bless all ministers at home and in foreign countries, that by thy help they may bring many souls nearer to Thee. *Amen.*

A. O God, whose blessed Son went as a boy to learn from the teachers in the Temple, send Thy blessing upon all children who go to Sunday School today, that they may learn to love and serve thee all their life long; through the same Jesus Christ, our Lord. *Amen.*

Silent Prayer, guided by Leader.

THE CHURCH SCHOOL OPENING SERVICE 165

S. The Grace of the Lord Jesus Christ and the Love of God and the Fellowship of the Holy Ghost be with us all evermore. *Amen.*

Hymn, "O Little Town of Bethlehem."

Apostles' Creed.

S. What do we chiefly learn from these articles of our belief?

A. First I learn to believe in God the Father who hath made me and all the world;
Secondly, in God the Son who hath redeemed me and all mankind;
Thirdly, in God the Holy Ghost who sanctifieth me and all the people of God.

S. Let us pledge our loyalty to Christ's world-wide cause.

A. I pledge allegiance to the Cross and to the Church for which it stands; for I am not ashamed to confess the faith of Christ crucified and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto my life's end.

Hymn, "While Shepherds watched."

Offering.

Presentation.

Birthday Offering.

Special Prayer.

NOTES, COMMENTS, AND PROBLEMS

By BURTON SCOTT EASTON, General Theological Seminary

When in 1903 Dr. Theodor Zahn published his commentary on St. Matthew as the first volume of a new New Testament series there were few who felt that the author, then sixty-eight years old, could ever live to see the undertaking completed. And as time went on, delays inherent in a work of such magnitude, together with the terrible delay caused by the war, made hope recede almost to a vanishing point. None the less the veteran scholar at the advanced age of ninety-one has been spared to see the closing volume of his series added to the other fifteen, many of which are already in their third or fourth revision.

Curiously enough, the second part of his commentary on Revelation was published almost simultaneously with that of Dr. Lohmeyer's, the concluding volume of Lietzmann's well-known *Handbuch*. As this series was begun as far back as 1907, its duration has been almost as long as that of Dr. Zahn's.

The announcement that Archbishop Bernard's *St. John* and Dr. J. A. Montgomery's *Daniel* are in press leads us to hope that even the *International Critical* series will some day reach completion. In its case, however, there has been no attempt to revise the earlier issues—some of them now over thirty years old—and they are of course entirely out of date.

On the 26th of last June, Cardinal Gasquet, President of the Pontifical Commission for the revision of the Vulgate, presented to Pope Pius XI the first volume of the work, containing the prolegomena and the text of Genesis, a stately quarto of nearly five hundred pages. At approximately the same time II Corinthians in the Wordsworth & White edition was published, so that a critical text of the whole Vulgate now seems to be assured.

The *Manchester Guardian* of June 25th published a communication from Professor W. M. Calder of Manchester University, who has been engaged in research work at Lystra under the auspices of the American Society for Archæological Research. This clarifies the mention of Zeus and Hermes in Acts 14 : 12, a passage that has always been something of a puzzle on account of the prominence given the latter deity. It now appears, however, that the collocation of the two gods was a local peculiarity, due to renaming of ancient divinities of the region, and the names figure together on the Lystran monuments.

Orientalia Christiana advertises a special number forming a complete volume, devoted entirely to a study of the Antioch Chalice by Fr. G. de Jerphanion, S.J., and richly illustrated with 24 plates and 50 half-tones from photographs. The publishers proudly call attention to the low price of the book (\$1.50), in contrast to that of the only other monograph on the Chalice, Dr. Eisen's, which costs \$175.00!

In April of 1927 Dr. Alfred Loisy will have completed his forty-fifth year as a teacher and in honor of the event a Congress on the History of Christianity has been summoned to meet in Paris. The committee in charge consists of such well-known scholars as Dr. von Harnack, Archbishop Söderblom, Dr. B. W. Bacon, Dr. L. P. Jacks, Dr. J. G. Frazer, and Dr. Franz Cumont.

It is no disrespect to the other eminent names which must be recorded in the current necrology to say that the greatest of them is that of Rudolf Christoph Eucken. Born in 1846, he was appointed Professor of Philosophy at the University of Basle when only twenty-five years old and to the same chair at the University of Jena only three years later, which he held until his retirement in 1920 after forty-six years' service. His books were read everywhere and many of them have been translated into other languages and he was known in this country personally through his tenure of the exchange professorship at Harvard in 1912. It is interesting to note

that this determined and able champion of idealism was associated at Basle with Nietzsche and at Jena with Haeckel.

Alfred Plummer, who died on the 17th of last April at the age of eighty-five, was equally well known in the fields of New Testament exegesis and of English Church history. His commentaries just miss covering all the New Testament Books, the best known being his St. Luke in the *International Critical* series, of which he was one of the three original general editors and the last to survive. To this series he contributed also *II Corinthians* (his most important scientific production) and he collaborated with Bishop Archibald Robertson in *I Corinthians*. His six volumes on English Church History cover the entire period with the exception of the interval from 1000 to 1500, and as long ago as 1875 he was one of the translators of Leopold von Ranke's *History of England*. Perhaps never in quite the first rank as either exegete or historian, his work was none the less of the highest utility.

Mrs. Agnes Smith Lewis was only two years younger than Dr. Plummer. It was she who with her twin sister, Mrs. Gibson, made in 1892 the most important New Testament find of the past fifty years, the manuscript of the Sinai Syriac Palimpsest, which she published two years later and in a revised form in 1910. But it is only the inherent importance of this manuscript that makes her work on it overshadow her other contributions to Syriac Christian scholarship, all of which are models of the most patient collation and the most minute special knowledge.

Bernard Pyne Grenfell was equally famous as a discoverer and editor of Greek papyri, and a long list of volumes stands to his credit, alone or in company with Dr. A. S. Hunt. He was only fifty-six years old.

Henry Latimer Jackson, who was born in 1853, wrote especially on the Fourth Gospel and took a vigorous hand in the modernist controversy.

James Strahan, although born in Scotland, was Professor of Hebrew at Londonderry College in Ireland.

Herbert Hayes Scullard, Professor of Church History in Hackney College (University of London), specialized in Patristics and is best known by his life of St. Martin of Tours (1891).

O. D. Watkins, who was seventy-seven years old, published a massive *History of Penance* in 1920.

Canon Michael George Glazebrook was a well-known popular writer on Old Testament subjects.

Karl Holl, Professor of Church History at the University of Berlin, succeeded von Harnack on the latter's retirement and, like him, worked chiefly in the field of Patristics.

Albert Houtin was a French priest who took a stormy part in the modernist controversy in 1907 and was excommunicated. The result was a series of polemical writings which continued from that time until the day of his death, always violent in tone and one sided, but none the less possessing real value.

The chair in Old Testament, vacant since the death of Dr. Samuel Davidson, has been filled by the election of Dr. G. H. Box.

REVIEWS

Essays Catholic and Critical. By [fourteen] members of the Anglican Communion; ed. by Edward G. Selwyn. New York: Macmillan, 1926, pp. x + 452. \$3.25.

This book will be welcomed by those churchmen for whom the strength of the Anglo-Catholic school in the English Church is not found in the revival of externals, but in a concrete, thought-out, defensible theology. The authors belong to what might perhaps fairly be called the center of the group—neither 'old, high Anglicans' nor pro-Roman extremists; they are loyal to 'the Anglican position' in theology, and they are in full sympathy with the progress being made in modern thought. They are Catholic, but critical; critical, but at the same time Catholic in their approach to modern problems. The cover-jacket describes them as 'liberal Catholic.' One does not agree with everything they write; but one recognizes at once the native sanity, lucidity, and loyalty to reason and to history that characterize the best Anglican theology; tolerance is combined with positiveness, comprehension with conviction. The editor quite justly maintains, in the Preface, their inheritance of the *Lux Mundi* tradition.

The first essay is on 'The Emergence of Religion,' by E. O. James. A résumé of the now accepted general reconstruction of the origin and early development of religion is presented, and the final realization of all man's higher and spiritual aspirations in the Incarnation is clearly emphasized. The history of religions points, through partial and fragmentary revelations, to the complete Revelation of God in His Son.

The second essay is also of a general and philosophical interest: 'The Vindication of Religion,' by Professor A. E. Taylor. Taking a suggestion from S. Bonaventura's *Itine-*

rarium Mentis in Deum and *Soliloquium*, the author builds up a brilliant argument for theism in three parts: the argument from Nature to God, from Man to God, from God to God (physical nature, morality, religious experience). In Taylor's hands the scholastic method receives a freshness of statement and application that will no doubt be surprising to many readers. It is a long while since we have read as vigorous and gripping a declaration of faith in God and Reason as he gives us.

The next article, on Authority, a double one by A. E. J. Rawlinson (on 'Authority as a Ground of Belief') and W. L. Knox ('The Authority of the Church'), concludes the essays in Part I; those in Parts II and III concern specific doctrines: L. S. Thornton, 'The Christian Conception of God'; E. C. Hoskyns, 'The Christ of the Synoptic Gospels'; J. K. Mozley, 'The Incarnation'; E. J. Bicknell, 'Sin and the Fall'; J. K. Mozley, 'Grace and Freedom'; K. E. Kirk, 'The Atonement'; E. G. Selwyn, 'The Resurrection'; E. Milner-White, 'The Spirit and the Church in History'; A. H. Thompson, 'The Reformation'; N. P. Williams, 'The Origins of the Sacraments'; W. Spens, 'The Eucharist'.

Throughout, the spirit is constructive, even when criticism is unsparing; there is a solid respect shown for history—without running away into what the Germans call 'rein Historismus,' which puts any real theology out of the question; and a confident reliance upon religious experience as the strongest evidence we have (interpreted widely and sanely) for the truth of the Christian doctrines. This was the spirit and method, it is true, of *Foundations*. The present volume presses to more objective and definite conclusions. 'Catholic' in the Anglican sense has a more vigorous ring than before the war. Its outspoken champions have perhaps less hesitation in presenting the 'full' doctrine since the great Anglo-Catholic Congress; and more persons are today in a fog, bewildered by the questions that have arisen, disenchanted by Rome's vacillation since 1914, and awakened

out of sleep by the loud silences of modern Protestantism. These authors write not as apologists but evangelists. They have seen the fog lift, and they bid the rest of us look in the direction where they believe the sun still shines. The book will no doubt continue for a long time to be recognized as a fairly representative and reliable document, a manifesto or *Confessio Fidei*, of 'Liberal Catholic' scholarship in the English Church. (I venture the opinion that such a joint-product would be impossible here in America: it would either lack scholarship, or restraint, or both—and this is no taunt, but a confession of weakness.)

Since a full account of the contents is impossible in a short review, I shall consider only Essay iii, on 'Authority,' since it represents the crucial issue between the essayists and the majority of churchmen (not to mention others: see the queries propounded in *Expository Times* 37:12, Sept., 1926, p. 533). Dr. Rawlinson begins by controverting Harnack. "The Christianity of history," he maintains, "is a definite, historical, and positive religion."

It has been characterized, in the course of its persistence through the centuries, by a specific and definite system of religious beliefs, as well as by what has been, in the main, a specific and definite tradition of spiritual discipline and *cultus*—a system of beliefs and a type of *cultus* and discipline, which have been discovered in experience to have the property of mediating (in proportion as they are taken seriously) a spiritual life of a highly characteristic and definite kind.

This is a very important assumption; not 'primitive Christianity,' or 'the Gospel,' or the divine 'commission,' is to be the substantiation of the claim and idea of authority; but the Church itself, as historically developed, as the bearer and the nurse of a type of culture or spiritual life 'of a highly characteristic and definite kind.' From this assumption concerning the nature of Christianity (which few will contest in this year of grace; how else would you define a religion—Buddhism, for example, or Islam?), it follows (1) that no one could have discovered or invented Christianity, and (2) that one 'must be content to derive his knowledge of it from

authority, whether . . . of a living teacher, or of past tradition.' Christianity then is primarily a revelation; and this carries us to the root of the principle of authority—and of religion, too, for that matter, social and individual alike, as Heiler, Wobbermin, and other modern German theologians insist. Christ taught 'with authority.' So did the Apostles, and the N. T. Church—which was divinely commissioned to proclaim the Gospel. The Gospel did not create the Church; the Gospel is the divine message with which the Church was entrusted. The proclamation of the message 'presupposes as the intellectual ground of its validity a number of truths—philosophical, historical, and theological'; hence theology, doctrine, creeds. The test of the validity of a doctrine is its 'capacity . . . , as shown by experience, to mediate spiritual life.' This is a general and so to speak pragmatic test, good enough for practical purposes, and sufficient to satisfy 'the plain man.' Rawlinson, however, recognizes that this is really only a validation of 'Christianity as a way of life.' Though some require an oracular verification, such as Rome affords the fundamentally sceptical, 'the final appeal is to the spiritual, intellectual and historical content of divine revelation, *as verifiable at the three-fold bar of history, reason and spiritual experience.*' This is excellently put. Readers of the author's Paddock Lectures will realize that Dr. Rawlinson is at home on this ground. As he himself sums it up,

The fundamental authority which lies behind the teaching of the Church is the authority of revelation, in the form of the (primarily prophetic) message of the Gospel, which the Church is divinely commissioned to proclaim. The purely dogmatic teaching of the Church represents the statement in intellectual terms of such truths as the Church holds to be either implicit in the truth of the Gospel, or else presupposed by the assumption of the validity of her spiritual life. The weight of intellectual authority which, in the purely rational sense, attaches to such statements is in proportion to the extent to which they represent a genuine consensus of competent and adequately Christian minds.

So far, so good; this is clear, reasonable, and—Anglican! Its 'liberal' quality, already apparent, is clearer seen in the

following paragraph (p. 97), where the authority of particular statements of doctrine is recognized to be 'a matter of degree'; and where 'some degree of rational authority' attaches to every doctrine or practice which at any time or in any place has commanded the serious allegiance of Christians,' and which therefore must be taken into account 'in whatever may eventually prove to be the ultimate and finally satisfying statement of Christian theology.'

Anyone can see that this type of Catholic teaching is some stages removed from what has usually passed for such—e.g., the appeal to the Vincentian Canon as *final*; the *consensus patrum*; the quasi-Lutheran doctrine of 'the faith implicit in the Scriptures,' not to say *explicit* and 'once for all delivered' and conveyed downwards through tradition by an apostolically-guaranteed succession of consecrated witnesses.

The theory is excellent, and excellently expounded by the author of Part I of this essay. How about its application? Does it really *work*? What becomes of it in the actual Church of yesterday and today? This problem is left to Mr. Knox, who writes Part II. (It must be said that the two parts fit together remarkably well; one at once assumes the collaboration of the two essayists, the one writing from Oxford, the other from Cambridge.)

Mr. Knox rejects the claim that the Scriptures are a sufficient authority; they possess authority—not, indeed, absolute—but they need interpretation. He recognizes the fact of development in Christian doctrine; and he views religious experience as something more than 'a purely natural phenomenon'; and he points out that a revelation is impossible without a prior spiritual experience to which it can appeal. "In the actual history of the process by which the historical system of Catholic Christianity has been built up the part of the general religious experience of Christians has necessarily been of primary importance." Even more significant is the fact that "in the first three centuries the Church overcame the gravest perils that ever faced her

without any organized method of formulating the true developments of doctrine or rejecting the false ones by the instinctive action of the corporate consciousness of the Christian body as a whole" (p. 107). "The orthodox Church proved the truth of its teaching by its survival: the falsehood of rival forms of teaching was proved by their disappearance." This is really more than an argument in a circle—though the profane may smile and inquire if 'orthodoxy' be not the name for what 'survived.' For if history and spiritual experience have thus spoken, no less has (and does) reason: at this distance who will fail to see a continuous line of development, *e.g.*, from the New Testament through Irenæus and Clement rather than through Valentinus and Basilides to the Catholic Christianity known to history? Here we have our root-principle once more, spiritual experience, though I doubt if many of our author's school will follow him. The first problem raised is how it came to pass, after a successful defense of the faith against monstrous and subversive heresies in the first three centuries, that the Church fell back upon external weapons and no longer trusted 'the corporate consciousness of the Christian body as a whole.' And if the motive be that alleged, the Church's concern for 'the simple,' why was so much effort devoted to intellectual errors (which scarcely concern 'the plain man'; he either accepts intellectual formulæ at one gulp and is orthodox without knowing why or else ignores them altogether), and so little to vastly more dangerous moral and ethical errors? And why, if true doctrines possess 'survival value,' should the Church anticipate the issue by attempting to exercise an external authority in addition to the 'Christian consciousness'—or to that of the Holy Ghost operating through this consciousness, guiding into truth, and preserving from error? Moreover, *where* is the 'voice, living and abiding,' of the Church to be heard?—certainly not in œcumenical councils alone, since many problems have been raised since they ceased and remain unsettled to this day;—

certainly not by 'counting numbers'—for who are to be counted? Are Quakers included? or Mennonites? or Unitarians? And if the authoritative voice of the Church is heard only in what survives, in the long run, as the teaching of the Church, what can the individual Christian do meanwhile but exercise his best 'private judgment,' with hope and prayer?

The *nature* of an authority (Pope or Council) is 'by itself of no value as a test of infallibility' (p. 112); there is no guarantee in advance—as the modern Roman Church is discovering in the practical working-out (or failure to work out!) of the theory of papal infallibility. Furthermore, 'pronouncements which have in fact commended themselves to the general Christian consciousness have gained universal acceptance and have *come* to be regarded as expressing the voice of the whole Church' (witness the 'pronouncements' of certain Fathers on the Eucharist, and the great movements initiated by Athanasius and Augustine long before action was taken by Councils).—But is this 'authority'? Surely *anyone's* pronouncement may finally gain assent, in theory.

We are back once more at the point of view of 'pure historicism.' How, 'at any given moment,' is the Christian 'to know precisely what he is bound to believe'? This, I think, will be the fatal objection to our authors' exposition of authority in the eyes of most Anglo-Catholics. The writers are too loyal to history and to reason, and to the facts of the actual working of the religious consciousness in free-minded men, to close their own eyes and take the final plunge to which their course of argument inevitably leads. The tame conclusion of the second part, where acceptance of ecclesiastical authority is frankly equated with common scientific method (p. 115), will condemn it. Does the 'thorough Catholic' admit 'varying degrees of authority'? Is he content to wait until time, or the Spirit who guides the development of the Church's life and thought, has spoken—in a voice mightier than Councils, Fathers, Popes, or even

'the general Christian consciousness' (though speaking ordinarily through these media)? Will he be satisfied with only 'a strong presumption in favour' of the truth of a particular pronouncement?

This is a very tentative definition of authority, and remote from the spirit of many an *ipse dixit*, 'The Church teaches . . .' so and so. Nevertheless, whatever its fate in Anglo-Catholic circles, the theory is a brave one as well as a reasonable, and its emphasis is needed today. Chesterton, arguing for 'the democracy of the dead,' wishes to give votes to subjects of religious experience in the *past*. Are we, who live now upon the earth, the only ones who have a right to be heard? What of the saints and seers of long ago, whose equipment for discerning and affirming divine truth exceeds ours?—We agree; but why not give votes to the *future* as well? If the true test of validity is the mediation of spiritual life, and the true attestation the general assent of the whole Church, then the process is not yet complete, and future generations may find spiritual value and living truth in formulations of doctrine now unknown or little considered. In a living universe, and with a living faith, a living Spirit to guide, no other course seems open. *Aut omnis, aut nihil*: either Rome, or the abandonment of an artificial theory of authority that cannot be squared with what we know of history and of the religious consciousness. Mr. Knox has done his best, but that best—able as it is—advances us scarcely one step beyond the position of Dr. Rawlinson's Part I, in the direction of a completely sanctioned and infallible authority of the kind Anglo-Catholics—and, apparently, all Catholics—desiderate. In the end, we are bidden to wait for the 'general consciousness' of the whole Church, or of 'adequately Christian' members thereof, to speak; in the meantime, and even after this voice has spoken, what can the individual do but exercise his private judgment, sanctified by prayer and informed (let us hope) by the long tradition of Christian thought and faith? This *is* authorita-

tive, in the highest and most real sense; not for others, primarily, but for himself—and for them only in the measure in which a like judgment is similarly exercised. It is not external, but just as mandatory—for the individual—as if it were external. “Thine ears shall hear a word behind thee, saying, ‘This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left.’” This is not to question the Church’s right—or duty—to formulate Christian doctrine, and to do so in the most adequate of contemporary terms of thought; but it is to insist that no fiction of oracular infallibility—whether of Pope, Council, Scriptures, or Church as a whole—can be substituted for that freedom for which Christ set us free, or for the personal responsibility which that autonomy entails.

FREDERICK C. GRANT

The Recovery of Forgotten Empires. By Samuel A. B. Mercer. Milwaukee: Morehouse, 1925, pp. x + 109. \$1.50.

With *The Recovery of Forgotten Empires* Dr. Mercer has made another valuable addition to the “Biblical and Oriental Series” of which he is the General Editor. The books are published for the use of intelligent laymen, but many of the clergy will doubtless welcome the information and inspiration which competent scholars like Dr. Mercer have provided. The book gives a brilliant and vivid résumé of the work of the last century in excavation of the buried sites of ancient cities; in the decipherment of inscriptions and tablets written in tongues unknown until remarkable linguistic skill of many scholars succeeded in unraveling the mysteries of strange symbols; and in reconstructing and coördinating the information thus obtained into a thrilling picture of the ancient empires of Egyptians, Sumerians, Babylonians, Assyrians and Hittites. The book is written with such thorough knowledge and glowing enthusiasm as to awake in the reader the desire to pursue the subject still further by the use of the books referred to in the brief bibliography with which the story ends.

JACOB STREIBERT

Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. By Erwin Preuschen. Second edition, entirely revised, by Walter Bauer. Lfg. 5, *eucharistia—katagō*. Giessen: Töpelmann, 1926, coll. 513–640. M. 3.

Bauer's edition of Preuschen's Lexicon is now approximately half-published. The original estimate was ten installments; five have appeared, and we have reached *katagō*. The work is not only indispensable, but it is fascinating as well. One can begin anywhere and read, making his own 'Word Studies' as he goes along, looking up the references, adding cognate or synonymous words, and 'feeling into' (as the Germans say) the speech-world of St. Paul, the evangelists, and the early Christians generally. Take the present *Lieferung* for example, and open it anywhere—e.g., at *theotês*; we are given the fascinating passage from Plutarch's *de def. orac.* x, p. 415 BC, in which is described the heavenly ascent of the transmigrant soul to the state, cleansed through virtue (*aretê*), of participation in the godhead—a conception with which no doubt many Gentile Christians in the first, and certainly many in the second, century were familiar. Other passages and texts are cited, substantiating the definition given, viz., *d. Gottheit, d. Gottsein*.—What difference does it make? Hasn't *theotês* been translated 'Godhead' all along? This difference: there is a different flavor, a different atmosphere of meaning; instead of reminding us of dogmatic theology, or the Athanasian creed, the word now brings vividly before us the hopes, longings, beliefs of the world to which the early Church spoke, whose language it used; and our focus—to use an optical figure—is many miles closer than heretofore.

Similar fascinating words, on these very two pages open before us, are *Theophilos, Theophoros* (unknown before Ignatius; therefore coined by or for him?), *therapeia, Theudas, theōreō, theōria* (no trace of the later philosophical meaning!), etc. The specialist cannot do without this work; what we are trying to say is that the non-specialist, who knows Greek and German, will find it intensely interesting.

FREDERICK C. GRANT

The History and Literature of the New Testament. By Henry Thatcher Fowler. New York: Macmillan, 1925, pp. 441. \$2.50.

He who picks up this book with a feeling that he is satiated with its subject material and weary of the minutiae of critical problems will probably find his attention caught and his interest held by the old story retold in a fresh, attractive style.

The story is that of the rise and spread of Christianity from Jerusalem to Rome and on to the end of the first century, each book of the New Testament shown, as fully as it is possible, to be the outcome of a stage or an experience in that remarkable progress. Each book grows out of the progress, and at the same time is the priceless record of it.

The peculiarity of this particular telling of the story is the intimate sense the reader has, as he follows the easy, flowing narrative, that he is listening to the words of a kindly scholar, who is calmly master of his subject, and who finds pleasure in making it as clear to other minds. He employs in his presentation all the results of modern criticism, but so gently that the reader never feels moved to take sides in a controversy, but rather stimulated to see what the truth may really be for its own sake. As the book must have been a pleasure to write, so it is a great pleasure to read.

O. E. WATSON

Messe und Herrenmahl. Eine Studie zur Geschichte der Liturgie. By Hans Lietzmann. Bonn: Marcus and Weber, 1926, pp. xii + 263. M. 12.

The eighth of the "Arbeiten zur Kirchengeschichte" edited by Karl Holl and Hans Lietzmann was dedicated by the latter editor to the former on the occasion of his sixtieth birthday, happily before the lamented death of that great scholar. It is one of the most important works in this excellent new series. Indeed, it is one of the most important works thus far published on the early history of the Christian liturgy. Lietzmann begins with a survey of the great Pre-reformation liturgies, eastern and western—incidentally giving

in the first chapter an excellent account of the sources for the benefit of the general reader. He then works back to their origins. Contrary to the generally received view, including that of the latest English study of the subject (see A.T.R., ix, pp. 69-73), he concludes that the Jewish influence was almost negligible; and that, of the two primitive types, the 'Jerusalem' and 'Pauline,' the possible extent of Jewish influence is even less in the earlier than in the later of the two. So little was the 'Jerusalem' type (Lk., Acts, Didache, Egyptian Church) under Jewish influence that the consecration of wine had no place: only bread was used, the cup (or cups) of wine that followed in the Jewish ritual of Passover (and at Jewish meals) being omitted. Ordinary water was drunk instead.

The other type, 'Pauline' or Hellenistic, is the one presupposed in Mk., Mt., 1 Cor., and the one that prevailed later. Instead of the single element, there are two, bread and wine; in addition to the thanksgiving and the eschatological prayer, this type includes a definite commemoration of the death of Christ. Germane to it, and presupposed by it, is the conception of the real presence and the belief in the supernatural reality of the Body and Blood of Christ. To all intents and purposes, St. Paul was the creator of this second type (p. 255).

Behind these two types lay the original *Herrenmahl*. Lietzmann's sound historical instinct preserves him from the pitfalls in which more than one unwary investigator has been entrapped. "The account of Jesus' last meal and the then spoken parable of [his] death is to be recognized as a datum of a historically trustworthy tradition" (p. 253). We are not dealing with legend or with a screen-picture thrown upon the past in order to account for a present cult; there is development, but not development out of nothing. As far as we can see, the facts really point in the direction claimed by the author. Certainly, the New Testament evidence: the New Testament data are satisfactorily accounted for by the

theory of the two 'types.' The long-involved situation in the Lukan text of the Last Supper narrative receives somewhat more clarification; and the relation of the Last Supper to other meals of Jesus with his disciples—a problem underlying Jn. 6 and other gospel passages—becomes more intelligible.

The book precedes a new edition of Lietzmann's *Petrus und Paulus in Rom* in the same series.

FREDERICK C. GRANT

Jews and Christians in Egypt: the Jewish Troubles in Alexandria and the Athanasian Controversy. Illustrated by Texts from Greek Papyri in the British Museum. Edited by H. Idris Bell, with three Coptic Texts edited by W. E. Crum. London: The British Museum, 1924, pp. xii-140 and V plates. 10s.

This is a most welcome addition to the literature on the Egyptian papyrus finds. The volume is handsomely printed, most carefully annotated, each several text adequately edited and translated, and the volume presents us with five plates showing the more important of the MSS. in question. There are three separate sets of texts given in this volume. The first is a letter of Claudius to the Alexandrines (41 A.D.); the second comprises a group of Meletian texts (330-340); the third is the "correspondence of Paphnutius" (circa 350 A.D.). Each group will appeal to its own coterie of specialists. All bear upon the general questions of philosophy, cultural history, social life and manners, and Egyptian civilization of the first four Christian centuries.

The first document ("Claudius to the Alexandrines") has a conspicuously satisfactory introduction, copiously annotated, and carefully presented (pp. 1-23). Several matters of importance are illuminated by this find: the cult of the Emperor—despite Claudius' own deprecatory attitude—was so far advanced by 40 that the living Emperor was actually styled *θεός* (cf. p. 8); Alexandria had at that period no senate; anti-Semitism, due to the ordinary complex of reasons, was a factor of vast importance in Alexandria; the Jews were *not* citizens of that great city, though they were vehemently

agitating for that privilege (for discussion and the relevant Josephus material, cf. pp. 11-16); Claudius may be vindicated of the charge (W. Weber's adjective *schwachsinnig*) of being "weak-minded." Philologically, the letter is highly interesting as bearing on the question of the pronunciation of Greek in St. Paul's time. It is obviously the so-called modern Greek pronunciation in all respects where it can be checked through the scribes' mistakes. Light is shed upon the combinations of words of the κοινή such as *πραῶς* (*πραότης*) (ll. 83, 101) and the like. The Greek text and the English translation are followed by an exhaustive (eight pages of fine print) textual commentary.

When we come to the Athanasian documents we have new material of a nature highly interesting to students of Church History. In the first place, light is shed upon that great Father of the Church whose activities have been such, in the estimate of Church tradition, as to place him beyond any of those weaker human impulses which afflict the rest of us. In the eyes of his opponents it was his supporters ("adherents," text no. 1914, ll. 8-9) who maltreated the Meletian Bishop Isaac of Letopolis, Athanasius is "despondent" because his strong-arm measures failed of success (cf. *ibid.*, ll. 29, 38), and is accused of distinctly coercive methods in his dealings with the Meletians (cf. *ibid.*, ll. 41-48). But a broader view of the whole situation (reviewed on pp. 45-57) shows us ample reason, if not justification, for Athanasius' summary methods with the Meletians. Text 1913 furnishes us with new material in regard to the Synod of Cæsarea (March 19, 334; cf. p. 48) which synod is not mentioned in the writings of Athanasius. Papyrus 1914 is well described as being "historically the most important of the whole archive" and as having a good "claim to rank among the primary authorities for ecclesiastical history of Egypt in the fourth century" (p. 53). It is practically certain that the great Father "allowed himself the luxury of reprisals" (p. 47) as the burden of Callistus' complaints

(May-June 335 is the probable date of the text) indicates. The whole discussion (pp. 53-58) is highly interesting. New words are brought to light in no. 1914, such as *μονάριος* (l. 19; cf. p. 65). The philological notes and commentary on 1914 (pp. 63-61) are invaluable.

Papyri 1915-1917 (330-340 A.D.) are not important for the light they throw on Church History but illuminate our understanding of the economic, devotional, and social conditions of the Meletian monastic communities. One curious item caught the reviewer's eye: the use of the honorific *πανάριος* as a title for "mere priests" (cf. 1915, l. 1; p. 78, note) which has persisted in Byzantine and modern Greek. Three Coptic papyri (nos. 1920-1922) are of the same date as the others (1913-1919) and are edited (pp. 91-99) by Mr. Crum.

The third group of papyri ("The Correspondence of Paphnutius") presents us with several important data. The whole seven are dated about the middle of the fourth century and are addressed to an anchorite, Catholic more probably than Meletian. They have chiefly to do with requests for Paphnutius' intercessions. Two are particularly worthy of mention, nos. 1926 and 1929. The former is from a well-to-do woman, Valeria, and indicates the established place of anchorites in Egyptian Christendom of the period. "I beg and beseech you, most honored (valued?) father, to ask for me (help?) from Christ and that I may obtain healing. Thus I believe through your prayers to obtain healing, *for by ascetics and religious (θρησκευόντων) revelations are made known.* For I am afflicted with a great disease in the shape of a grievous shortness of breath," etc. (1926; ll. 5-12, pp. 108-9). Have we here the technical word "religious" used for those vowed to the life of the counsels analogous to the use of *ascetic*? It is interesting to know of the estimate placed upon anchorites' intercessions in the fourth century! No. 1929 may possibly be an autograph letter of the great St. Athanasius himself. The editor writes: "The most we

can say is that there is at least a reasonable probability that we have in the present document a specimen of the hand of the great champion of orthodoxy, and the mere probability gives to our letter an interest which, in its badly mutilated state, it would not otherwise possess" (p. 118). It is not particularly remarkable for its content (text, pp. 114-115) save in conjunction with the possibility that it came from St. Athanasius' own hand. Several words obtain fuller explication from these papyri, *e.g.*, ἀπήντησα in 1923, l. 18 (cf. p. 104), ἐφόδιοι in 1927, l. 50 (cf. pp. 112-113), and φιλοκαγαθεία (l. 40, *ibid.*).

Aside from the variety of details offered by these texts, and supplemented in the competently written introductions, the insight we gain into Egyptian Christianity and conditions within that curious religious group, the Meletians, and the new information regarding St. Athanasius, the whole group of Meletian papyri (the second of the three sets presented) contributes confirmatory evidence, of a telling character, on the relation between heresy and schism to nationalism. At several places the editor comments on the fact that the Meletian community "was largely Coptic in race" (p. 44; cf., also, *passim* on the discussions of the linguistic character of the texts; p. 102: "the Meletian circle is semi-Coptic," etc.). In the light of recent study on the subject, *e.g.*, E. L. Woodward's essay, these facts have a peculiar significance and pertinence.

FRANK GAVIN

The Social and Economic History of the Roman Empire. By M. Rostovtzeff. Oxford: Clarendon Press; New York: Oxford University Press, Am. Branch, 1926, pp. xxv + 695, with 60 plates. \$15.00.

This is a new work, in what is essentially a new field. There have been earlier excursions into the subject, chiefly chapters, or paragraphs, in general histories—though compared with the study devoted to Republican Rome that given the Empire is considerably less in amount and less satisfactory in results. Perhaps the chief reason for this has been the

relative paucity of materials. No one heretofore has undertaken to assemble the whole mass of data and set forth 'in order' the narrative which they imply and which in turn is to supply their interpretation. Earlier writers have had theses to prove, or particular problems to elucidate and solve: *e.g.*, the problem of Rome's decline; the advance of 'Orientalism'; the literary, philosophical, and religious 'decadence' of the second and third centuries; etc.

Professor Rostovtzeff sets forth in a purely scientific spirit, and, although he makes no effort to ignore the obvious trend of affairs in the direction of catastrophe, questions his facts first of all for the information they convey regarding actual conditions—not for their part in the vast tragic drama of the 'decline and fall.' We thus gain a somewhat less (artificially) unified cinematic representation, but a far more realistic and reliable one. No historian of the Empire, no student of life or letters or religion—including Church history and Christian archæology—can afford to ignore this epoch-making study. We are becoming aware, today, of the reciprocal bearings of economic conditions and religious outlook; every history has something to tell us on this score, and not least the 'history in the making' that surrounds us at the present time. The subject of this book is therefore of first-rate importance for the history of early Christianity, since it concerns a phase of life which pressed home upon every man, woman, and child in the Church's classic age.

Chapter I, 'Italy and the Civil War,' summarizes the development up to the Empire; the urbanization of Italian life; the influence of Hellenistic agricultural methods, tenantry, and city-culture; the stages of Roman intervention (four are traced) in the East; the prostration of the Near East at the feet of Roman capitalists and profiteers; the growth of slavery, and the decline of rural independence. Here already were being laid the foundations of later ruin. Reforms were attempted, but not carried out: Cæsar, *e.g.*, was murdered before anyone knew what he planned to do.

Chapter II describes the policy of Augustus. According to Rostovtzeff, he was scarcely the great originator of reforms and guarantor of peace hailed by the Augustan poets: the policy of peace first was forced upon him by the spirit of his war-weary time. He accepted his rôle and played it—this is his greatness. The author holds that, contrary to common opinion, the foreign trade of the Empire was mainly in luxuries, and of 'no real importance' for its economic life (p. 66); also that the cost of administering the eastern provinces was scarcely met by the income from taxation—a situation that throws considerable light upon affairs in Palestine (*e.g.*) in the first century. Moreover, it is scarcely correct to view Italy as a vast octopus spread out over the Mediterranean (as quasi-Socialist writers sometimes assure us).

It is hardly correct to affirm that Rome and Italy paid for the imported goods with the tribute which Rome received from the provinces. We have no statistics; but what can be gathered about the industrial productivity of Italy shows that the largest part of the import was covered by a corresponding export. . . . If Rome and the Roman government paid for part of the imported corn, for the wild beasts which were killed in the amphitheaters, and for the luxuries and extravagances of the emperors with the gold and silver which came from Egypt, Syria, Gaul, and Spain, the *bourgeoisie* of Italy covered the balance by production, and most of the ships which imported goods from the provinces sailed back with a valuable return cargo (pp. 68–69).

So much for the early period. As he indicates in the Notes (pp. 489–631), Dr. Rostovtzeff agrees on most points with T. Frank (*Roman Imperialism*, 1913; period of the Republic). Ch. III deals with the military tyranny of the Julii and Claudii, Ch. IV the Flavians and the enlightened monarchy of the Antonines (where the reconciliation of the provinces to Roman rule proves the result of milder rule, of a better-organized army, and of a renunciation—for the time being—of Oriental monarchical ideals).

Here we reach the heart of the book. Chapter V discusses the Cities, Commerce and Industry under the Flavians and Antonines; Chapters VI and VII City and Country through-

out the Empire, province by province; Chapter VIII the economic and social policy of the emperors. Here the plates, of which too much cannot be said in praise, are a great help—especially as they are fully annotated. The conclusions following this survey (pp. 296–305) must be read in the light of what has gone before; we believe them sound, and are inclined to agree with the author that no *one* explanation of Rome's decline will account for what was already beginning to take place in the third century (see also the final chapter, esp. pp. 478–487, which many readers will no doubt read first, as if the work were a novel!). The main phenomenon in Rome's decline is 'the gradual absorption of the educated classes by the masses and the consequent simplification of all the functions of political, social, economic, and intellectual life, which we call the barbarization of the ancient world' (p. 486). No civilization can survive that belongs only to the classes, to the exclusion of the masses. "The Oriental civilizations were more stable and lasting than the Greco-Roman, because, being chiefly based on religion, they were nearer to the masses." Yet no revolutionary and sudden levelling accomplishes any good. Indeed *is it possible* 'to extend a higher civilization to the lower classes without debasing its standard and diluting its quality to the vanishing point'? That, we may add, is the final problem that Rome's chequered and magnificent history sets us; and it is also a problem confronting America in the present day. Here is the 'lesson' of Rome, and alike the opportunity for a new kind of education, essentially spiritual and religious, in America at the present day—if we, whose fortune so closely resembles Rome's in many ways, are to escape the fate that in the end overtook the proud city-empire of the Western world.

A full Index adds greatly to the usefulness of the work. Every student in this field—and may more of them arise as time goes on!—will be continually grateful to Professor Rostovtzeff for his truly *bahnbrechend* work. No such array of data has before been gathered into one volume, and the

bibliography (scattered through the notes) is most important (some additions should be made: *e.g.*, Zimmern's and Ferguson's books in note ¹, p. 489; and Tarn's essay in Bury, *Hellenistic Age*, in note ²). One misprint: p. 21, l. 29, l. 'powers.' We await the author's forthcoming *Hellenistic Period: Social and Economic Development* with eager anticipations.

FREDERICK C. GRANT

The Living Religions of the World. By John A. Maynard. Milwaukee: Morehouse, 1925, pp. xiv + 146. \$1.25.

This excellent little book is one of the 'Biblical and Oriental Series' of popular handbooks for laymen edited by Professor Mercer. Dr. Maynard was confronted by a most difficult task. To set forth in a readable and attractive form the principal features of seven great religions within less than a hundred and fifty pages of the size of those of this series might well be counted impossible, but Dr. Maynard has achieved it. The narrative is clear and interesting and happily presents the chief features of each of the religions presented—Animism, Buddhism, Hinduism, the Religions of China and Tibet, the Religions of Japan, Judaism, and Islam. The author has the happy faculty of seizing upon the essential points of a subject and of presenting them in clear and simple language. At the end of each chapter references are supplied for those who may wish to pursue the subject further. A few misprints have been noted, but they do not occur in important words. This little volume is the work of a man of genuine scholarship who is also a born teacher. We hope that the fact that he has resigned his professorship and taken a parish does not mean that his work as a teacher and scholar is abandoned.

GEORGE A. BARTON

Buddhism and Christianity. By J. E. Carpenter. New York: Doran, 1925, pp. 319. \$1.25.

The author of this book is an authority on early Christianity as well as Buddhism, and therefore especially qualified to

make a valuable comparison between both religions. He himself admits that our knowledge of Buddhism is still very fragmentary. The interrelation of Buddhism and Hinduism has been to a great extent ignored by Western writers. When Mahayana Buddhism and its genetic development are better known, it may appear that the Buddhism of our textbooks of History of Religions has been oversimplified as early Christianity was at the hands of the past generation of scholars. Possibly early Buddhism was as 'Mahayanic' as the early Church was Catholic. But of course we hardly expect Dr. Carpenter to go so far as we do in this matter.

Having made this reservation, it is certain that Dr. Carpenter has made a sympathetic study of early Buddhism, careful, well ordered, excellently written. His pages on 'the Law of the Deed,' as he labels Karma, are unsurpassed anywhere. And yet we wish that he had criticized the concept of Karma and its failure to mete infinite values with a relative standard of time and space. Our life here is really a protracted birth. We need eternity to be. The traditional view of Christianity is here far superior to anything the Middle East has given us and most certainly to modernist views on the subject. Dr. Carpenter draws a very interesting comparison between the Almsbowl and the Grail, but here again it should be said that our mediæval legend is far nobler than the Buddhist parallel. At least ours has produced a Parsifal. Buddhism has no folly of the Cross and no glory of the Resurrection. It also tried for a time to banish God.

We hope that Dr. Carpenter's book will be read by many and that it will lead them to take stock of their own faith. The bibliography given by the author will be an excellent guide for further study.

JOHN A. MAYNARD

Indische Philosophie. By Otto Strauss. München: Reinhardt, 1925, pp. 286. M. 5.50.

Dr. Gustav Kafka's *Geschichte der Philosophie in Einzeldarstellungen* already contains several first-rate monographs upon

various fields of philosophy and individual philosophers. Among them is the present volume, by Professor Strauss of Kiel—a wonderful example of compression, accuracy, and clear writing upon a subject both abstruse and obscure (at least to Westerners).

The philosophy of India represents a continuous development, from the earliest stages of speculation to the fully developed metaphysical (especially ontological) systems of the Hindu middle ages. Western philosophy offers no such parallel—the gaps between Plato, Plotinus, Augustine and Aquinas, Descartes, Kant, Hegel are too wide; interruptions in cultural continuity disturbed or rendered impossible a strict speculative sequence. With India the case is different: the Hindu Kant succeeds the Hindu Plato without interruption; Plotinus and Hegel build up their schools side by side; all speak one language (with varying accents), to the decided advantage of the student. Nor can it be said that what India gained in unity it lost in variety; for variety is there, in good measure: even materialism is represented (p. 137). Nevertheless, unity prevails over diversity; and one can speak of 'Hindu philosophy' as a whole (p. 14). It has concerned itself from the beginning—since the period of the early Vedas—with the great problem of the Absolute and the Relative, and it has been controlled throughout by one religious motive: *Werden zum Absoluten und Erlösung vom Relativen*.

Mag das Absolute als die allem einwohnende Einheit, als der reine Geist gegenüber dem Materiellen, oder als die allem Denken entrückte Sphäre der Negation des Werdens gedacht werden,—immer ist von diesem Ziele her alle Forschung über Mensch, Welt und Gott orientiert.

Even in philosophies devoted to epistemology, the classification of categories or the investigation of logical functions, this *Zug nach dem Heil* is not abandoned. Hence the great importance of acquaintance with Hindu philosophy for an understanding of Hindu religion—and vice versa—on the part of the missionary, the student of Hindu literature, and the historian of religions.

The author has carefully avoided using the *termini technici* of European philosophy, which though at first glance a help prove in the end considerable hindrance to a thorough insight into the subject. His work is a compact, descriptive exposition of the main principles and schools; unfortunately, lack of space forbade much quotation from the sources, though this lack is made up in the bibliography and notes at the end. The final chapter gives an excellent summary of the main tendencies, problems, and developments described in the body of the work. An excellent index makes the book useful to those who only wish to look up particular persons, terms, or doctrines. FREDERICK C. GRANT

Kant's Treatment of Causality. By A. C. Ewing. London: Kegan Paul, 1924, pp. ix + 243. 10s. 6d.

This is a thoroughly sound piece of work; so much so that, if it may be taken as indicative of the standard set for the comparatively recent degree of D.Phil. at Oxford, anticipations are quite in order. The contents are as follows: I. Causality in Kant's Predecessors; II. The Development of Kant's Conception of Causality up to the Critique of Pure Reason; III. The Transcendental Deduction; IV. The Second Analogy; V. Substance and Reciprocity; VI. The Application of the Categories to the Empirical Self; VII. Cause and Ground—the First Cause Antinomy; VIII. The Problem of Freedom, or Mechanical *versus* Purposive Causality; Conclusion.

As every student of Kant could foretell, points arise about which agreement is difficult, maybe impossible. For example: it was a bold idea to abstract Causality from the other categories; bolder still to expand Kant's treatment in the hope of 'universalizing' it; boldest of all, in these degenerate days, to bow psychology out in order that metaphysics might have pride of place. Nor am I optimist enough to think that all will accept what is said about the point of departure of the Deduction (pp. 45 f), about the relations between Hume and Kant (100 f), or about teleology (223 f).

But whatever the probable clash over details, one thing is certain: Dr. Ewing has done a real service by stressing yet again the pivotal importance of the Deduction, and of Causality within it. Moreover, for a young scholar, as I take him to be, he evinces unusual competence, mastery, and, on occasions, insight. Were he older, he might be less bold; hence he ought to be praised for his temerity. All students of Kant will find the work much worth while, thanks to its stimulating qualities, and its *Grundlichkeit*.

R. M. WENLEY

The Meaning of God. By Harris Franklin Rall. Nashville: Cokesbury Press, 1925, pp. 149. \$1.50.

This is the second edition of a very thoughtful, scholarly, stimulating book,—The Quillian Lectures for 1924 delivered at Emory University.

The aim of these lectures on God is frankly to set forth the meaning of the Christian conception, and yet the attitude of the author is not dogmatic nor his method a pedantic appeal to traditional authorities. His treatment is at once lively and scholarly, interesting and thorough, far-reaching in thought, and in expression, compact. There are five chapters: The God Who is Far, The God Who is Near, The Democracy of God, God and the World of Evil, The God of Our Lord Jesus Christ, The Indwelling Spirit.

The point of view is neither that of fundamentalism nor of modernism, but of the Catholic faith interpreted for the thought and needs of today. "The writer takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of Our Lord Jesus Christ. He seeks to make plain what such a faith means for the thought as well as the life of the man of today."

The book, however, is injured here and there by Protestant prejudice. For example, on page 13 in speaking of the primitive idea of the holy as divorced from character and

purpose and identified with mysterious power, he makes the astonishing statement that "it is this primitive idea of the holy that has gone over into the Roman Catholic Church *where holiness is less a matter of the ethical than of such a strange mysterious quality or force that can belong to things quite as well as to persons*" (italics mine). This is at best bitter prejudice; at worst, pitiful ignorance. Again on p. 101 he states that Jesus "left no organization or prescription for any, so far as record shows." Even a casual reading of the Gospels reveals a very definite organization of the twelve, and "Do this in remembrance of me" would seem to be a pretty definite injunction to such organization.

In the lecture on the Democracy of God the passage on democracy as faith is out of place. It belongs after the fifth point on page 63 instead of after the third point on page 61. Unless this change is made the author's words "and finally" have lost their meaning.

GEO. CRAIG STEWART

Christianity and the State. By S. Parkes Cadman. New York: Macmillan, 1924.

Dr. Cadman sets himself the question, "What place should the Protestant Churches have in the world today, especially with relation to the State?" The first chapters of the book show the need for religion in the modern world and in the modern State. The welfare of the State depends on the moral excellence of its members. The incentive for this moral excellence cannot come from the State itself. It can come only from religion. There are diseases in present day civilization which the State cannot cure.

Rabid nationalism, religious bigotry and class hatred are states of mind that do not readily yield to legislative measures nor pious protestations. They have to be encountered by a pronounced and reasonable fraternity, by the practice of just and generous living, by a far more inclusive sense of what St. Paul meant when he said: "Honor all men." But these qualities of heart and mind demand a supermorality which can only be supplied by religion.

The next chapters contain a thorough and sympathetic account of the growth of the Christian Church from its

beginning. The Church of the Middle Ages, with all its shortcomings, was a factor to be reckoned with in the councils of kings and a force that made for righteousness and peace. The challenge of the Church of the Middle Ages "rings resonantly across the intervening centuries," Dr. Cadman writes.

It says to Protestants: "Bring forth fruit as we did. If you have a purer and more reasonable faith than ours, demonstrate it to mankind. Let St. Louis be the pattern of princes and St. Francis of saints; St. Bernard the prototype of preachers; and the works of St. Thomas the stimulus of a new Christian philosophy. Exterminate the militarism that threatens the ruin of the race, as we subdued the wrath of predacious monarchs and barons. Rebuke the shifts of deceitful diplomacy, as we rebuked some lies that vexed our international peace. Rescue your fellow Christians of the Near East from the misrule of Islam, as we rescued those of the Danube Valley. Guard the nations we first evangelized from going down into the pit. Convert the Moslems of Africa and the Brahmins and Buddhists of Asia, as we converted the tribes of Northern Europe. Show your proud world of many inventions that it is subject to that Divine Order, belief in which we instilled into the consciousness of our more difficult and blundering world."

If the Church is to take its rightful place in the world's affairs, it must gird up its loins and present a united front. There should be and there can be love among Christian peoples. This applies to Protestants among themselves and between Protestants and Roman Catholics. "Hate of anything save sin is the gangrene of religion." Protestants must welcome all those devices for closer understanding which will help them to work together more effectively. The Protestant Church will find itself as it faces three great tasks: the religious education of the fifty million people in our country at the present time not being touched by any Christian Church; the Christianizing of the non-Christian peoples of the world; the bringing to pass of peace in the world, peace in industry and peace among nations.

The three hundred and fifty closely printed pages in this book are full of allusions and quotations which show a tremendous breadth of interest and range of reading. But the book is hard reading. It is not always easy to see how

part fits into part. There is a lack of coherence between sentences and paragraphs which makes it an effort to follow the author's meaning. One finds oneself thinking of the separate parts "interesting, fine, true, but what has this to do with the rest of the book? Where does this fasten on?" It is possible that as these lectures were originally delivered by Dr. Cadman at the Pacific School of Religion they were more effective than they will prove to be in their published form. But with it all, Dr. Cadman shows a breadth of understanding and fineness of spirit and definiteness of purpose which is altogether splendid. It is a hopeful sign for Protestantism and for the Christian Church that of all its leaders, Dr. Cadman has been chosen as the President of the Federal Council of Churches in America.

CHARLES L. STREET

Mental Abnormality and Deficiency. By Sidney L. Pressey and Luella Cole Pressey. New York: Macmillan, 1926, pp. xii + 356. \$2.60.

The purpose of this book is to further a public realization of the enormous extent of mental ill health, and to promote a greater familiarity with its more usual forms. Many manuals of psychiatry are very technical in character, and seem best adapted for medical readers. The present volume, however, is written for the general reader as well as for college classes in abnormal psychology. It promises, therefore, to be of service to various classes of social workers who frequently come in contact with those mentally abnormal and deficient. Clearness and interest are also secured by discussing concrete cases rather than by treating the various diseases abstractly.

Many books on the subject have a distinct "point of view," and their value is apt to be seriously affected with the passing of the special theory. It is a great virtue of this book that there is presented a "sane," well-balanced account of the subject. Sex is never avoided, but the authors escape the exaggeration characteristic of Freudianism.

The book covers the commoner types of mental disease and

deficiency; the borderline conditions, such as hysteria; the functional psychoses, such as dementia præcox; the organic psychoses, such as paresis and epilepsy; and feeble-mindedness. There is also a suggestive chapter on mental hygiene.

It is difficult to realize the prevalence of mental disease. The real cause of the trouble is often misunderstood both by the patient and by his friends, and when it is understood every attempt is usually made to conceal it. Clergymen are continually coming in contact with cases of personal and social maladjustment, cases with which they are not at all prepared to deal. Without the benefit of technical knowledge on the subject, their judgments must often be sadly in error. The value of the present book lies in offering the necessary information in easily accessible form.

MELVIN RIGG

A Greek-English Lexicon. Compiled by Henry G. Liddell and Robert Scott.

A new edition, revised and augmented throughout, by Henry S. Jones with the assistance of Roderick McKenzie and with the coöperation of many scholars. Part 2: *apoballō-dialegō*. New York: Oxford University Press, Amer. Branch, 1926, pp. 193-400. \$3.50.

The new edition of Liddell and Scott is one of the most commendable undertakings, in the world of scholarship, known to our age. It is as final and definitive as such a work could possibly be, and takes into account both the critical editions of classical texts and the many publications of papyri that have appeared since its earlier editions were prepared. Naturally, the task of 'revising and augmenting' the Lexicon was one of such magnitude that many coöperating editors had to be engaged. The definition of technical usages, *e.g.*, mathematical, medical, biological, philosophical, theological, was entrusted to specialists in the several fields, and a wise choice of collaborators was made by the editor-in-chief.

The work, now in its second installment, is appearing as rapidly as careful attention to its multitudinous details will permit. Since it has now progressed as far as *dialegō*, it begins to be of considerable use to the critical scholar—

though chiefly, so far, as a supplement to the older editions. Byzantine and late Greek usage is not recorded, save occasionally and by way of illustrating classical meanings. Nor is Patristic or Ecclesiastical Greek included: a special lexicon for this purpose is now under preparation by Dr. Darwell Stone, and will appear when the present work is complete. On the other hand, the New Testament and the Hellenistic papyri (as we have already observed) are cited on almost every page. Moulton and Milligan's *Vocabulary* has supplied the editors with much valuable information. The advantage of this to the New Testament student, as well as the classical scholar, is obvious. For, although neglecting etymologies, or reducing them to a minimum, the entire history of many words lies spread out before us, from their Homeric beginnings, through the classical age, the Inscriptions, to the usage of the Koinê, often much modified their course. Examples may be seen in such words as *aitia*, *aiôn*, *antallagma*, *antilutron* (1 Tim. ii. 6, Orphic tablets 593), *aphesis*, etc. The last-named word has no less than eleven meanings to its credit: release, dismissal, acquittal, discharge, forgiveness, relaxation, divorce, starting-post (in a race), emission, conduit, and (in astrology) 'reckoning of the vital quadrant.' For the study of the finer shadings of thought, the historical backgrounds and associations of words, the New Testament, Septuagint, and Patristic student must constantly refer to the classical lexicon. The Koinê is important, but is no isolated phenomenon in Greek linguistic history. With the new Liddell and Scott at hand, the student's task will be far simpler than it has been hitherto.

The publishers promise eight more installments of approximately 200 pages each, at the price already set. Subscribers to the entire work enjoy a saving of \$10.00, as the subscription-price is \$25.00. It may easily be believed that sales of copies and subscriptions will not defray the costs of the publication—which will probably approximate \$100,000. This generous subsidy by the Oxford University Press should meet with a

hearty response among all lovers of Greek—in the concrete form of subscriptions!

FREDERICK C. GRANT

The Life and Letters of William Reed Huntington. By John Wallace Suter.
New York: Century, 1925, pp. 549. \$5.00.

An admirable piece of biographical work written in a clear and attractive style. The letters of Dr. Huntington are fascinating reading and acquaint us with his mind and character as nothing else well could. These letters cover a wide range of subjects and reveal a mind cosmopolitan in its sympathies. The biography itself is well conceived and finely executed. It is not overburdened with minute details, yet no significant factors seem to be omitted; everywhere the movement is steadily forward. In so important a work as that of a life of Dr. Huntington, so constructive a force in the history of the Church, it would have been easy to get lost in bypaths; but Dr. Suter never loses sight of the total impression and keeps closely the sense of proportion. At times the movement seems to be rather swift but it is never uncertain. To many it may seem that too many letters have been admitted; but is there any more certain method of allowing the central character to introduce and reveal himself to the readers? Many of these letters are masterpieces and deserve a wide reading.

This biography may very well serve several very practical aims. Example, as well as experience, may be a great teacher. The clergy of the Church should read and carefully ponder over this book. It presents a rare example of good method in parish administration—a method at once healthy and progressive, full of good-taste and common sense. It will be observed that Dr. Huntington did not impose organization on his parishes from without; the organizations grew up from within as expressions of the deepening life of the parish. The organization did not outrun the spiritual quickening and life. There seems never to have been an attempt at being busy, or merely modern, and thus to invite failure and

artificiality. Spiritual enrichment is the soul of organization which can never be more than a means. Anything else is fussy and faddist. Dr. Huntington as a parish priest is a magnificent example of the right method. This is but one of the practical aims suggested by this helpful biography, for which the Church will be grateful to Dr. Suter.

C. E. BYRER

The Confusion of the Churches. A Survey of the Problem of Reunion. By Kenneth D. Mackenzie. New York: Gorham, 1926, pp. 286. \$3.00.

"Let us get all the facts before us." We are likely to say this when we start an investigation or seek the solution of a problem, whether in historical or natural science. Something of this sort seems to have been in the mind, if not on the lips, of the author of this significant book. For, after emphasizing the need of the reunion of Christendom, if civilization is to endure and the Church to do its work and fulfil the will of its Master, he devotes the earlier two thirds of his work to an outline history of our unhappy divisions and to a candid survey of their causes. *All* the facts cannot be chronicled, nor can *all* the causes of separation be enumerated and analyzed, within the compass of a single volume of moderate size. But remarkable skill is displayed in tracing the main threads in the tangle of events, and in making clear the reasons which seemed to compel Christian men to sever the bonds of unity. In doing this the author amply justifies his title, "The Confusion of the Churches."

Fr. Mackenzie's object is not to win a controversial victory or to apportion blame. There is an honest acknowledgment of fault and recognition of right, on both or on all sides. He refrains from condemnation where it is a common fashion, and points out that, given the time and conditions, the steps that led to schism were in many cases practically inevitable. This is not to excuse but to judge justly. Our duty now, as he sees it, is not to pass sentence on the past but to face present facts, and to search among them for

bases of reunion. He is not over-optimistic, he perceives the difficulties, he does not contemplate hasty or one-sided reunion with Rome or Protestantism or Orthodoxy, he is willing to wait for complete unity, and meanwhile explore possible roads by which it may come. He sketches and comments briefly on various schemes for its advancement, dwelling especially on the Lambeth utterances of 1920. Hope lies, he believes, in comprehensiveness and in diversity of practice with unity in faith. With some humor he points to the Anglican Communion as an actual example of the way in which men of widely varying opinions and methods may yet be gathered into one body. As an Anglo-Catholic, he necessarily writes from that viewpoint, but with a fairness of statement and a willingness to understand that are far too uncommon among men of all schools. It is probable that many of his readers will feel that he yields too much to the claims of the papacy, many others that he concedes more than is possible to Protestant prejudice, and some that he errs in both directions. A proof, we take it, of genuine breadth.

Those who disagree with the writer's theological position will recognize his sincere and honest purpose, and those who agree with it have here a wholesome example of charity and Christian hope. Perhaps the most encouraging sign of the times is that such a book can be written.

C. C. EDMUNDS

BOOKS RECEIVED

The Religion of the People of Israel. By R. Kittel. New York: Macmillan, 1925, pp. 229. \$1.75.

It is difficult to class this book. It is hard to read, perhaps through the translator's fault. The style is heavy, the choice of words not always happy—as for instance on p. 77 where the brazen serpent is said to have been 'cultivated,' and when the Near East is called 'Further East' by a *lapsus calami* (p. 25). We have not the German edition but we doubt whether Kittel said that the ruler of Jerusalem was called Hipa (p. 28), and two lines further, writes of Abd Hipa as being the same name. Forms as Asahel (for Azazel, p. 49), Beeliadah for Baaliada (p. 79), and others show that the translator was not especially careful or at home in the field of Old Testament studies. Moreover there are quite a few doubtful statements made by Kittel himself such as this one (p. 38), "the name 'hill of the foreskin' leaves no doubt as to the connection of circumcision with marriage." There are of course a number of interesting views such as a scholar like Kittel can give, and which are weighty though not accepted by the rank and file of critics. The treatment of Mosaism is especially good. And yet, as a work for scholars, it is too condensed for such a great subject. It does not develop or prove its assertions when they differ from the average tenets of biblical criticism. The study of Canaanite and Egyptian influences is far too sketchy. It is such a pity that the translator did not polish his style more so as to appeal to the non-specialist, for whom this book was originally written.

J. A. M.

The Psalmists. Edited by D. C. Simpson. New York: Oxford Univ. Press, 1926, pp. xxviii + 197. \$2.50.

A collection of essays, originally Public Lectures at Oxford, on 'The Development of Hebrew Psalmody' (H. Gressmann), 'The God of the Psalmists' (T. H. Robinson), 'The Inner Life of the Psalmists' (H. W. Robinson), 'The Social Life of the Psalmists' (H. W. Robinson), 'The Eschatology of the Psalmists' (T. H. Robinson), 'The Psalms in the Light of Babylonian Research' (G. R. Driver), 'The Psalms in the Light of Egyptian Research' (A. M. Blackman).

The Apocrypha in the Revised Version. New York: Oxford Univ. Press, 1926, pp. xi + 433.

For some time there has been a call for an edition of the Apocrypha in handy size, good type, and printed in paragraphs. This need is now met by Vol. 294 in the "World's Classics."

Pirkē Aboth. Edited with Int., Tr., and Comm. by R. Travers Herford. New York: Jewish Institute of Religion Press (Bloch Pub. Co.), 1925, pp. viii + 176.

This is more than a reprint of Herford's translation and notes in Charles' *Apocrypha and Pseudepigrapha*; it is a fresh work, with revised translation (as well as pointed Hebrew text, with varr. ll.), commentary, and historical introduction. It grows out of a special study devoted to Aboth whose first-fruits were presented as lectures before the Jewish Institute of Religion in New York, in 1923; in consequence the point of approach is Jewish and not Christian, the exegesis is historical, and the tractate is studied as a document of Pharisaism: its central thought is the conception of Torah. "Wherever Torah is mentioned, there God is implied; he is behind Torah, the Revealer of that which is revealed." Readers of the author's works on Pharisaism and on 'Christianity in Talmud and Midrash' will know what a treat to expect in this volume. (It is not necessary to know Hebrew in order to read and enjoy it.)

Lexicon to the Syriac New Testament. By William Jennings; revised by U. Gautillon. New York: Oxford Univ. Press, 1926, pp. 244. \$3.00.

A first-class pocket lexicon, similar in format to Sonter's for the Greek. The volume has been collated throughout with the great *Thesaurus* of Payne Smith. It will serve a very useful purpose and will take the place, for English students, of the glossary at the end of the grammar (e.g., Brockelmann's).

The Economic Background of the Gospels. By Frederick C. Grant. New York: Oxford University Press, Am. Br., 1926, pp. 156.

In this book the author undertakes to reconstruct the economic situation in Palestine in the period between the end of the Exile and 100 A.D. Part I discusses the Background of History; Part II the Economic Data (the Land and its Products, Labour, Trade, Finance, Population, Government and Taxation, Religious Dues); Part III makes use of the reconstructed conditions in interpreting the Gospels and particularly the teaching of Christ. The author holds that the total taxation of the Jewish people in the time of Jesus, civil and religious combined, must have approached 30 or 40 per cent., and may have been higher still. No device known to ancient statesmanship could cure the evils of which this situation and others were the symptoms. Out of economic (and not merely political) distress sprang the Messianic expectation, clothed originally and in many minds permanently in 'earthly' splendors. To the question, Was our Lord a social revolutionist? the author replies in the negative, though he believes the data gleaned and garnered in this volume, and still others yet to be added, throw a flood of light upon 'more than one problem in the history of the beginnings of Christianity.'

Johannes und die Synoptiker. By Hans Windisch. Leipzig: Hinrichs, 1926, pp. viii + 189. M. 8.25 (bd. 10.25).

Windisch examines the still-current theory that the Fourth Gospel was written as a supplement and corrective to the other three (the subtitle reads: "Wollte der vierte Evangelist die älteren Evangelien ergänzen oder ersetzen?") and

concludes that the theory is impossible.—Why then was the Fourth Gospel written? "As a cult-liturgical book, as a liturgy designed for the worship of the [Christian] congregation, the Gospel is the great creation of the Fourth evangelist." The Prologue is, alike in contents and style, a liturgical document, and it is followed by a cult-drama in which the epiphanies, the *aretai* of God appearing on earth and his signs and contests with human enemies are described. The point of view reminds us of Grill's *Untersuchungen z. viert. Evg.* One wonders what evidence (from early Christian 'cult') exists for this description of the Fourth Gospel, and also just why the Evangelist so carefully emphasized particular historical data. One may grant the failure of the theory of supplementation without agreeing that the Gospel is what Windisch goes on to describe.

Lehrbuch der Religionsgeschichte. Founded by Chantepie de la Saussaye. Fourth, entirely revised edition; edited by Alfred Bertholet and Edvard Lehmann. Tübingen: Mohr, 1925, two vols., pp. viii + 756, vii + 732.

The new edition of C. de la Saussaye's *Lehrbuch* is now complete: a great work brought up to date and as free from inaccuracies as it could be made—or as is possible in a work of its dimension. It will long continue a standard work of reference, even for those who do not read it through from beginning to end. Outstanding features are the initial chapters, 'Zur Geschichte der RG.' in which a critical account is given of the study from Herodotus' days to our own and a good summary of the work done in the Nineteenth century and the first quarter of the present one; and a much longer one on 'Erscheinungs- und Ideenwelt der Religion' (both by Lehmann) in which the 'phenomenology' of religion, as some call it, is set forth in considerable detail; the third chapter is on 'Die Religion der Naturvölker,' by Professor Ankermann of Berlin who (rightly) abandons any attempt to schematize religious development—'der Zustand der Systemlosigkeit ist das kennzeichnende Merkmal der primitiven Religionen geblieben' (p. 191)—and recognizes in 'primitive' religions as much variety as in 'primitive' cultures as a whole. Polygenesis appears to reign in Anthropology at the present day.

In lieu of a summary Dr. Bertholet has added a well-nigh exhaustive Index—nearly 300 columns!—an invaluable piece of work.

Religionsgeschichtliches Lesebuch. Edited by Alfred Bertholet. Second edition. i. *Die Zoroastrische Religion (Das Avestā)*, by K. F. Geldner; ii. *Die Eingeborenen Amerikas*, by K. T. Preuss. Tübingen: Mohr, 1926, pp. iv + 54. M. 2.50, and iii + 61. M. 2.90.

Immediately following the completion of the new edition of C. de la Saussaye's *Lehrbuch*, the new edition of the *Lesebuch* was begun. No strict order will be observed in its appearance; fifteen more instalments are planned. The separate parts are neatly and strongly covered for class use, and the selections are ample in variety and extent. One wishes we had something similar in English.

Das Weltbild der Primitiven. By Fritz Graebner. Munich: Reinhardt, 1924, pp. 173. M. 3.50.

This is the first volume of Dr. G. Kafka's series of monographs in the History of Philosophy, and is subtitled 'Eine Untersuchung der Urformen weltanschau-

lichen Denkens bei Naturvölkern.' *I.e.*, the beginnings of philosophy are to be traced to the logic—or 'pre-logical' thinking—of primitive peoples. India affords us the example of a philosophical development from such beginnings, and analogy suggests a like process elsewhere. The latest anthropological hypotheses are assumed (*e.g.*, Pre-animism, Mother- and Father-right not successive but divergent developments, the non-existence of primitive 'promiscuity,' the 'pre-logical' mind of early races, etc.), and the author offers a sketch of primitive thinking designed to link on with the earliest beginnings of what we know as philosophy. This has been attempted more than once for the History of Religion. But if it holds there, then probably here also.

Hermetica. Volume III: *Notes on the Latin Asclepius and the Hermetic Excerpts of Stobaeus.* By Walter Scott. New York: Oxford Univ. Press, 1926, pp. 632. 25s.

The editing of this volume, of which Mr. Scott saw only a few of the proofs, has been entrusted to Mr. A. S. Ferguson of Armstrong College. As in the one preceding, the whole field of relevant literature, late classical and patristic, is canvassed to throw light upon the strange but once very important 'Hermetic' writings. A flood of light is let in upon some of the turns of thought, ideas, and principles which Christian thinkers and mystics took over—or brought with them—from paganism (especially in Egypt).

Der Ausgang des Griechisch-Römischen Heidentums. By Joh. Geffcken. Heidelberg: C. Winter, 1920, pp. 347. M. 9.50.

Geffcken undertakes, and brilliantly succeeds in, the writing of the pagan counterpart (or background) to Harnack's *Mission and Expansion*. He begins with the Second century, giving (in 15 pp.) a brief survey of religious conditions during this century and the beginning of the next. Chapter II takes up the Third century, its cults, philosophy (especially Neo-Platonism), science, and poetry. The comparison of Christian and pagan in this century is interesting—Geffcken has a high estimate of the time; he speaks of the result of 'dieser religiös tief erregten Jahrhunderte.' The Fourth and Fifth centuries see the real struggle against heathenism, ending in the Church's victory (Ch. III-VI). Though he writes with great sympathy, the author is no pagan at heart: the Church's victory was fortunate; what the Græco-Roman culture had to say to the world was already spoken. The old culture lived on, it is true; many a treasure of the past was preserved in the new dwelling; and the man whose heart does not go out, whose mind does not soar with Origen, John of Antioch, Gregory Nazianzen, will find 'antiquity' proper only a sounding brass and a tinkling cymbal. Augustine belongs immediately at Plato's, at Aristotle's side—the last really great philosopher of the ancient world and at the same time the creator of a new *Weltanschauung* (p. 3).

St. Peter's Charter as Peter Read It. By T. H. Passmore. Milwaukee: Morehouse, 1925, pp. 319. \$3.40.

A fascinating though somewhat curious study of an old subject. The book is a detailed study both of our Lord's commission to the Twelve and of the

character and position of Peter. The author accepts the reading of Matt. xvi. 18, 19, and of Peter he says that this Apostle was a foundation Rock and not a capstone; he was an agent—a porter, a steward—and not an institution. Whatever St. Peter had committed to him by our Lord of 'dispensive and administrative functions' were shared equally by each one of the other Apostles.

The volume presents a strong argument against Roman claims, and the position of the author deserves study for such a firm presentation of the matter is not easily answered. As to the actual history—the later career of St. Peter—the writer's position seems well nigh unassailable. It must be read to be appreciated. C. E. B.

Konfessionskunde. By Hermann Mulert. Part I. Giessen: Töpelmann, 1926, pp. 208. M. 3.50.

This is Vol. V in the 'Sammlung Töpelmann: Theologie im Abriss,' and is a finely-tempered work. It gives more than a digest of 'Symbolism,' and presents the ethos, the genius, the spirit and aims of the various Christian bodies. It approaches the subject not from the point of view of polemics, but with the desire to understand and appreciate. The present instalment covers the Early Church, the Eastern Orthodox, and the first two chapters on the Roman Catholic. The second instalment is to appear this fall.

A Century of Anglican Theology, and Other Lectures. By Clement C. J. Webb. Milwaukee: Morehouse, 1926, pp. 190. \$1.25.

Religion and Natural Law. By C. F. Russell. Milwaukee: Morehouse, 1926, pp. 186. \$1.25.

These two volumes were formerly handled in America by another publisher, and it is a wonder that they survived the wretched proof-reading they received. The new publishers have carefully corrected the type, and we have in compact, inexpensive form two books that belong among the best produced since the war. Webb's is a brilliant, critical survey of Anglican theology since 1800 (with a good summary of the leading tendencies before that date), to which have been added three lectures on 'Morality and Religion' and one on 'Theology as the Science of Religious Experience'—a paper that reminds one of the author's Gifford Lectures on *God and Personality*. Russell's Hulsean Lectures take up the doctrines of the Trinity, Providence, Punishment and Forgiveness, Atonement and the problem of suffering. The author tries to bring together two diverse points of view, the scientific and the theological; his success in uniting them is the strongest commendation his teaching in this book could possibly have.

The Philosophy of William James. Int. by H. M. Kallen. New York: The Modern Library, 1925, pp. vii + 375. \$90.

A selection from James' writings, with an Introduction by Professor Kallen in which 'The Meaning of William James for "Us Moderns"' is ably set forth. The selection is well made, and offers an excellent introduction to James' works. A chronology and list of the philosopher's works (with Tables of Contents!) conclude the volume and add much to its value.

Die Philosophie des Islam. By Max Horten. Munich: Reinhardt, 1924, pp. 385. M. 5.50.

The philosophy (largely religious) of Islam is here set forth 'in its relation to the philosophical *Weltanschauung* of the western Orient'—a work that has not been done heretofore, so far as we are aware, and which it is difficult to imagine done better. The student of mysticism, scholasticism, and of mediæval life and thought will find here much of great interest.

Life of St. Francis of Assisi. By William H. Leatham. New York: Doran, 1926, pp. 160. \$1.50.

St. Francis is in a double sense a Catholic saint. Not only was his life spent in the great age of the still-undivided Western Church; but his appeal is to all men, Protestant as well as Catholic, non-churchman as well as churchman, yes, non-Christian as well as Christian. Whoever, like ben Adhem, loves his brother man is a lover of St. Francis.

This appropriately-timed little volume is one of the most sympathetic and appreciative Lives of the Saint in English. Its author seeks to portray St. Francis as he appeals to today. In the end, he proposes a 'Fourth Order' of non-Roman followers of St. Francis in which 'multitudes of young and eager hearts' may find 'a purpose and a meaning for life.'

The Grey Friars of Canterbury, 1224-1538. By Charles Cotton. Manchester: At the University Press; New York: Longmans, 1926, pp. 73, ill. \$1.40.

This is a reissue omitting appendices of one of the volumes of the British Society of Franciscan Studies. The original publication in 1924 marked the seven hundredth anniversary of the coming of the Grey Friars to Canterbury. The present volume is equally timely appearing as it does when all the world is commemorating the dies natalis of the Saint, October 3, 1226. It is an interesting and scholarly contribution to Franciscan literature. It will be particularly useful to visitors to Canterbury who view the section of the old Franciscan friary which still stands in a romantic setting over the River Stour and who desire to inform themselves as to its history. Not the least valuable part of this volume is the architect's report on the recent restoration of this picturesque old building. W. P. L.

Saint Catherine of Siena as Seen in Her Letters. Tr. and ed. with Int. by Vida D. Scudder. New York: Dutton, 1926, pp. x + 352. \$3.00.

The third (present) edition is a reprint of the second, as it stands, the author holding that in spite of literary criticism 'nearly all the letters here given would seem . . . to bear the unmistakable stamp of Catherine's genius.' The book gives a beautiful translation and will give to many readers a vivid impression of the Saint's character and spirit.

A History of Ancient and Mediæval Philosophy. By Horatio W. Dresser. New York: Crowell, 1926, pp. xii + 338. \$2.50.

A conveniently arranged textbook, covering the history of Philosophy from the Ionians to Böhme and Herbert of Cherbury. The Neo-Platonic, Patristic,

and Scholastic periods are not slighted, and individuals are not entirely lost in schools. The bibliographies are good, and the style is clear.

Mahnungen zur Innerlichkeit. Ed. by Paul Hagen. Lübeck: Schmidt-Römhild, 1926, pp. xiv + 160.

For several generations *The Imitation of Christ* has been a devotional book second only to the Bible in its widespread use, among Protestants as well as Catholics, among 'secular' as well as 'regular' Christians. Nevertheless, there are many who must confess that the book fails to help or inspire or even to impress them. In spite of some passages of rare beauty and moving power, the book as a whole is too world-renouncing, too pessimistic, too full of the 'worship of sorrow.' Its asceticism is not world-conquering but world-fleeing. It speaks from a day long-past, from a point of view strange and out of accord with our modern devotion and our understanding of Christian ethics.

Now comes forward Dr. Paul Hagen and gives us a history of the composition of the book. In the City Library of Lübeck are a number of uncatalogued MSS., originally belonging to St. Michael's Convent of the Sisters of the Common Life; and among them are two from the 15th century, giving the text of a Low German, originally Dutch, tractate covering roughly Bk. II and part of III of the *Imitation*. Dr. Hagen has translated and edited this tractate, and the reader can judge for himself the probability of the translator's theory that Thomas of Kempen used this (naturally somewhat earlier) writing, and transformed into a guide for souls within the cloister what had originally been intended for ordinary Christian folk. In doing so, he stifled the spirit of the original—a crime that reminds us of Dr. Charles' 'stupid' redactor of the Apocalypse, and of many a re-writer besides—and not until today have we possessed a satisfactory explanation of the alternating warmth and chill, light and dark, joy and sadness of Thomas' book.

The full proof of Dr. Hagen's thesis awaits the publication of his researches into the history of the *Imitation*. Meanwhile we are given a beautifully printed little book of devotional reading, and through it a glimpse into the life of one of the Dutch communities established by Gerhard Groot. (See also Hyma, *Christian Renaissance*, 1924, pp. 183 ff.)

Human Experience, A Study of Its Structure. By Viscount Haldane. New York : Dutton, 1926, pp. xxiii + 233. \$2.00.

Here are nineteen chapters in reply to Dewey's *Experience and Nature*. After a careful analysis of this 'iconoclastic book' in Ch. I, the author proceeds to make clear that the yawning gulf fixed between subject and object by Hume, Kant, and their successors is not so great or so hardly passed over as we often assume. Man is organic to Nature; his experience is part of her own. 'Meaning is essential to the constitution of reality.' The real is that which has significance beyond the vanishing instant; the 'actual' is concrete experience. The inner and outer universes are 'only different aspects of the single reality' with its different levels—and corresponding levels of knowledge. Experience (contrary to Dewey) is no 'final and self-contained entity': it is the experience of the self. The final chapters are of special interest to theologians; here the author expounds,

in more popular style, a view-point formally defended in *The Pathway to Reality* and *The Reign of Relativity*.

Religion in the Making. By Alfred N. Whitehead. New York: Macmillan, 1926, pp. 160. \$1.50.

Dr. Whitehead's Lowell Lectures make a book that is going to be widely read, especially by college students and young alumni interested in religion. We therefore urge every clergyman to read it—not for his own edification or comfort primarily, but to know what is in it. There are pages and passages which one will have to read twice or thrice; others which one will mark for quotation; others which one will mark with a question—as for example the somewhat rigid scheme of evolution in early religion, or the future of the Christian Church. As everyone knows, Whitehead is no mean philosopher; he carries you on with him, and if you fail to agree with his doctrine you feel compelled to advance a reason worthy to match those with which he deals. A good book; but you won't agree with as much in it as you naturally expect after reading *Science and the Modern World*.

Science and Ultimate Truth. By W. R. Inge. New York: Longmans, Green, 1926, pp. 32. \$.65.

Dean Inge has asserted, in one of his essays, that the great task before the twentieth century is "to spiritualize science." In this lecture, read to physicians at Guy's Hospital Medical School in March, he makes a fair beginning at the task, in "a humble attempt to sketch out a metaphysics of natural science." He begins by showing how modern scientific discoveries lead us back once more to the philosophical problem of knowledge, and also require a recognition of the reality of the moral, aesthetic, and intellectual values. The prevailing philosophies of the nineteenth century are brilliantly criticized—though he comes perilously near to welcoming Herbert Spencer among the glorious company of the Platonists. And in developing his own contribution, towards the close, he lays himself somewhat open to the charge he brings against both Spencer and the Neo-Vitalists: "We cannot penetrate the mind of the Absolute;" and, "the divine thoughts . . . are also Energies" (p. 28). It may also be felt as unfortunate that in attacking Neo-Hegelianism the author should single out Professor Pringle-Pattison. Still, the attack was deserved (on this point), and *The Idea of God* is widely read—and rightly. The 'picture' of the way in which "the world may be related to its Creator" is suggestively sketched. The lecture should be read by everyone interested in the problem it treats, especially by those who think that science has made an end of faith.

Essays on Religion. By A. Clutton-Brock. With an Introd. by B. H. Streeter. New York: Dutton, 1926, pp. xxvi + 172. \$2.00.

Our English-speaking religious world was considerably the poorer after Arthur Clutton-Brock left it. Even in his last illness, racked by pain, his brilliant mind and buoyant spirit struggled on toward still fresher, profounder realizations of the truth. As Canon Streeter writes, the essays here printed are the effort

'of a man haunted by the feeling that the religion by which he had been living had been too cheaply won, to find some solution . . . of the problem posed by the discord between man's highest values and the facts of the universe revealed by science.' The book is thus a nascent philosophy of religion, an introduction to a larger work on that subject which the lamented author did not live to write.

Karl Holl; zwei Gedächtnisreden. By A. von Harnack and H. Lietzmann. Bonn: Marcus and Weber, 1926, pp. 20. M. 1.

Wolf Wilh. Graf v. Baudissin. By E. Sellin. Giessen: Töpelmann, 1926, pp. 16.

Memorial addresses in honor of the lamented scholars whose names they bear. The first one contains a fine portrait of Professor Holl.

Jesus Christus der Herr. By Emanuel Hirsch. Göttingen: Vandenhoeck and Ruprecht, 1926, pp. 92. M. 3.

Lectures on the present-day problem of Christology by the learned editor of the *Theologische Literaturzeitung*.

Die Religion Michelangelos. By Hermann W. Beyer. Bonn: Marcus and Weber, 1926, pp. vi + 159. M. 5.50 (bd., 7.50).

In Holl and Lietzmann's *Arbeiten z. Kirchengeschichte*. Michelangelo the artist, the poet, the Platonist, the Renaissance thinker, the Catholic, repays careful study for the light he throws upon his time and, even more, as one of the great men of all time. The volume concludes by a comparison of M. with Luther.

Jesus the Pioneer. By Umphrey Lee. Nashville: Cokesbury Press, 1925, pp. 115. \$1.50.

A thin little volume of a dozen sermons which contribute nothing—not even milk for babes. President Selecman of the Southern Methodist University of Dallas, Texas, writes an introduction referring to these messages as "more than homiletics, or exposition—living messages, blood-red and blood-warm, a throbbing testimony to the reality of the spiritual life." As a matter of quiet, sober appraisal, they are tepid, superficial, and commonplace. G. C. S.

Jesus and Our Generation. By Charles W. Gilkey. Chicago: University of Chicago Press, 1925, pp. xvi + 183. \$2.00.

A series of lectures delivered in India on the Barrows Foundation. The title is taken from the subject of the first lecture which sets forth the widely felt need of taking Jesus as our example and ideal. It urges our generation really to take Jesus seriously. "Jesus' Way of Life" presents the approach and fundamental attitude of Jesus toward religion and life. Spiritual freshness and directness characterize the method and religion of Jesus. He speaks in the first person making a self-evident appeal to the heart. Jesus emphasizes principles not rules; "He was a spiritual creator, a maker of manhood." C. E. B.

Lay Thoughts of a Dean. By William Ralph Inge. New York: Putnam, 1926, vii + 366.

The present volume contains forty-five short articles, reviews, and fugitive notes upon sundry subjects, literary, political, social, and religious. They are 'fugitive' only in a narrow technical sense (and we are glad that they have not escaped!); in reality they are often aggressive in their attack upon the evils of today. For example, his attitude toward psychotherapy is pronounced: "If I can help it, I will play no tricks with my soul." The author is the same versatile, vigorous realist we have known all along: an idealist, but no sentimentalist.

The Finding of the Cross. By E. Herman. New York: Doran, 1926, pp. 90. \$1.25.

Another posthumous book by Mrs. Herman, presented as 'an introduction to the practice of mysticism.' The chapters were originally a Lenten series of papers in the *Church Times*, and were well worth collecting and preserving in book form.

Preaching in Theory and Practice. By Samuel McComb. New York: Oxford University Press, Am. Br., 1926, pp. xiii + 231. \$2.00.

Dr. McComb here publishes his lectures to Cambridge students on Homiletics—and we envy the students! He has read the modern literature of the subject, he is familiar with the lives and sermons of the great preachers, he has made an intensive study of practical psychology, and he knows how to preach. The book is full of suggestions to preachers young and old. Dr. H. E. Fosdick contributes a brief Introduction. There is a good bibliography at the end, and three sermons are appended for analysis—by J. H. Jowett, H. E. Fosdick, and E. Worcester.

The Sword of Goliath. By A. F. Winnington Ingram. Milwaukee: Morehouse, 1926, pp. vii + 143. \$1.40.

Another volume of sermons by the Bishop of London—who by this time is in America, en route upon his world tour. Thousands of readers of his earlier books will be eager to hear him, and also to welcome this new volume. Not least in interest are the versatile and really understanding answers to questions appended to each sermon.

Twenty-five Years as Bishop of London. By Charles Herbert. Milwaukee: Morehouse, 1926, pp. vii + 118. \$1.00.

Not an official 'Life' but a tribute to a greatly honored and beloved Bishop. Equally timely, in view of the Bishop's American visit, it should have many readers; for the Bishop of London is one of the great Christian leaders of our time.

Broken Lights. By Harold Begbie. New York: Doran, 1926, pp. 173. \$1.50.

The well-known biographer of 'Twice-born Men' gives us herewith 'a short study on the varieties of Christian opinion'—Catholicism, Anglo-Catholicism,

Liberal Evangelicalism, Modernism, Mysticism, and Modern Agnosticism. The author believes that 'every school of religious opinion is a beam of light broken from the white radiance of Eternity.'

The Gospel and the Modern Mind. By W. R. Matthews. New York: Doran, 1926, pp. 188. \$1.75.

Dr. Matthews' position of leadership in the English theological world is well known in America, and the present volume (based on sermons at St. Bartholomew's, New York) will contribute further toward that end. It is of a high quality, a model in fact of what modern apologetics should be, and treats of fundamental doctrines in a style sure to interest and edify the general reader. A book deserving wide circulation.

Spiritual Values in Adult Education. By Basil A. Yeaxlee. New York: Oxford Univ. Press, 1925, two vols., pp. xiv + 320, xii + 455.

For some time we have been hearing, from visitors abroad, about one of the most promising post-war developments in English Church life, the Adult Education Movement. Dr. Basil Yeaxlee's doctoral thesis (University of London) is now before us and gives a thorough and up-to-date account of the subject. Vol. I presents the general principles and a history of the movement, including the Nineteenth century background. The sub-title reads, "A Study of a Neglected Aspect"—viz., the contribution of the Churches. Vol. II describes the current situation and the forces at work, proposes a closer coöperation between them, and gives a detailed survey of activities, methods, and accomplishments. The time is ripe, we believe, for the inauguration of a similar movement in the American Church—similar, *i.e.*, to the 'Church Tutorial Classes'—and everyone interested would do well to read Dr. Yeaxlee's ably written volumes.

Asia, A Short History from the Earliest Times to the Present Day. By Herbert H. Gowen. Boston: Little, Brown, 1926, pp. xx + 436, ill. \$3.50.

Dr. Gowen believes that in the great age now dawning the 'oceanic' civilization of our world will center about the Pacific rather than the Atlantic. He points to events and tendencies of today which indicate in this direction. Asia is to be our neighbor henceforth. Therefore we should know Asia better, and gain for ourselves an appreciative acquaintance with her long and illustrious past. It is not all, or even mainly, past; fully half the book concerns what we should call modern and recent history. Dr. Gowen's eminence as an Orientalist and his first-hand acquaintance with the Far East through travel combine to guarantee the accuracy of his account both of the ancient and the modern history of that vast continent.

An Outline History of China. By Herbert H. Gowen and Josef W. Hall. New York: Appleton, 1926, pp. xvii + 542, with map. \$4.00.

This is an entirely rewritten work, and not a new edition of the first author's *Outline History of China* published some years ago. Parts I and II, to the Fall of the Manchus, are mainly Dr. Gowen's work; Part III, the Republican Era,

is the work of Mr. Hall whose intimate acquaintance with the subject is based upon a personal share in the events described. The book brings us down to the immediate past: "The Turnover of Spring, 1926," p. 496; and the whole recent development is viewed in the light of past history, conditions, and movements. No library with books on Missions or individual interested in the subject can go without this book.

A Dictionary of Modern English Usage. By H. W. Fowler. New York: Oxford University Press, Am. Br., 1926, pp. viii + 742. \$3.00.

The author of *The King's English* and the *Concise Oxford Dictionary* has written a volume that will not only be one of frequent reference by those who wish to write modern English, and write it well; it is also a work of considerable interest to the mere reader and speaker. Most of the principles are those of the *Oxford English Dictionary*, as are also many of the illustrations of usage. And although the work is of British origin, 'Americanisms'—or what pass for them—are not regularly pilloried in ridicule. While recognizing the right of *free* speech, and the right of language to grow (see 'preposition at end' and 'split infinitive'), the author assures us that past ptcp. of 'prove' is still 'proved,' not 'proven'; and 'proportion,' 'proportionable,' 'proposition,' 'protagonist,' 'psychological moment' (to take only *p*'s) are haled into court and bound over to keep the peace. The occasional gentle sarcasm of the author reminds one of Quiller-Couch; as a rule, however, to quote is enough to condemn. Anyone interested in the study of language or of style, in the clean, transparent, economical transmission of ideas, will rejoice in this book. Some of us ought of course to be *compelled* to buy and use it! Even so, the penalties of our progress will not be severe—*kai kalon t'athlon*.

Crockford's Clerical Directory for 1926. Oxford: Humphrey Milford, 1926, pp. 32 + cxcii + 2124. £ 2-2s.

The 56th issue of 'Crockford' is a huge, encyclopædic work covering the whole English Church, at home and abroad, with Clergy List, Index of Parishes, and maps locating dioceses. The editor's Preface gives, as usual, a summary of events during the past year, together with editorial comment on 'the state of the Church.' Concern is expressed over the decline in the number of candidates for Holy Orders (370 in 1925 as against 436 in 1924), and a doubt 'whether the Laity have even begun to grasp the significance' of the figures.

Stowe's Clerical Directory of the American Church, 1926-27. Minneapolis: G. Stowe Fish, 1926, pp. 397. \$5.50.

The new Directory, which is 'to be issued every third year following the meeting of the Triennial General Convention,' is as complete and accurate as it could be made. It is an indispensable work of reference. We congratulate the editor and publisher upon the production of this volume in spite of the unfortunate fire that destroyed the plates some time ago.

A Guide to the Epistles of St. Paul. By Herbert N. Bate. New York: Longmans, 1926, pp. vi + 189. \$1.75.

This is a fine little handbook to the Pauline Epistles. It is thoroughly modern and succeeds in being just what it intends: it is not meant to be a life of St. Paul. And no more is given in the first three chapters than is necessary to explain the letters. The ordinary reader will find the discussion of the "Third and Fourth Letters to Corinth" of unusual interest. And the suggestiveness of the author's thought may be illustrated with this quotation: "'There,' we may say, looking at II Esdras, 'but for the grace of God, goes Saul of Tarsus.'"

The Life of St. Paul, The Man and the Apostle. By F. J. Foakes-Jackson. New York: Boni and Liveright, 1926, pp. 293. \$4.00.

The purpose of this volume is to present in a popular way Dr. Jackson's views upon the life of St. Paul. The more critical and scholarly presentation has been made in *The Beginnings of Christianity*. It is of considerable value to have this more popular statement, since the larger work is not generally read but is somewhat widely feared and resented. Readers troubled by the problems raised by *Beginnings* will welcome a more positive popular statement. The book is well written and balanced in its presentation. The program and method remind one of what Dr. Percy Gardner undertook to do in *The Religious Experience of St. Paul*. The result is a vigorous historical sketch, which will no doubt be a revelation to many readers who have hitherto failed to understand the great Apostle. Those who are doomed to disappointment in the omission of any reference to the mystery religions will perhaps be solaced by the appendix upon "The attitude of St. Paul towards his female converts" in which St. Paul's commands addressed to the women of his congregations are set in proper light and the Apostle himself freed from the charge of misogyny. "Without women's help Christianity could never have penetrated into the secluded households of the Mediterranean seaboard, and we have but to read the list of those whom Paul salutes in his Epistles to see the absurdity of accusing him of a narrow prejudice against employing the help of woman in the furtherance of the Gospel. Lydia, Phoebe, Priscilla, and many others rise up to protest against such a distortion of the Apostle's motives. But to understand his attitude aright here and elsewhere we must seek his meaning not in the light of modern controversy, but by the knowledge of the conditions of the world in which Paul lived and wrote."

Die Briefsammlung des Apostels Paulus und die Anderen Vorkonstantinischen Christlichen Briefsammlungen. By A. von Harnack. Leipzig: Hinrichs, 1926, pp. 87. M. 3.60.

A series of lectures delivered at the University of Münster. The theme is the collection of letters in the early Church, and the significance of the collections for the history of Early Christian Literature. The collections are

those of the letters of St. Paul, St. Ignatius, Dionysius of Corinth, Origen, Cyprian, and Dionysius of Alexandria—all pre-Constantinian writers.

Die Offenbarung des Johannes. By Ernst Lohmeyer. Tübingen: Mohr, 1926, pp. iv + 203. M. 7.

At last the *Handbuch zum Neuen Testament* is complete with the appearance of this final volume. It is considerably larger than the original plan presupposed and it fully lives up to the reputation established by earlier numbers in the series. The earlier literature has been thoroughly canvassed and the author's conclusions are drawn with full knowledge of the disputed points—probably as numerous in the Apocalypse as in any book of its size ever written.

The author holds that the Apocalypse of John is a unitary work, carefully planned and painstakingly put together, and written from a point of view more or less approximating that of the Fourth Gospel. To go no further than this, it is obvious that Lohmeyer has not followed in the steps of several of the most widely-read commentators upon the book. He holds that, following the Prooemium and Prologue, the main body of the work is divided into three parts: The hortatory part (the Epistles), the apocalyptic part and the prophetic or "promissory" part. This is followed by the epilogue and the conclusion. The main body or "apocalyptic part" is composed of seven series of seven visions each, introduced by the visions of God and of the Lamb in Chapters IV and V. The last of the seventh series is that of the New World in Chapter XXI. The "prophetic part" includes the promises of God, of the angels, and of Christ in Chapters XXI and XXII.

On Lohmeyer's view, the book becomes much less a haphazard and adventitious collocation of Jewish and early Christian apocalyptic material. He leaves no room for the "stupid" redactor required by Professor Charles' scheme of interpretation. All is orderly and neatly planned. The book is one of many apocalypses written in his time, but it stands apart, as if the author had purposely used apocalyptic material but worked it into something more significant than an apocalypse. Lohmeyer had really broken fresh ground and no future study of the Johannine Apocalypse can ignore his work.

Geschichte der urchristlichen Literatur. I. *Evangelien und Apokalypsen*; II. *Apostolisches und Nachapostolisches.* By Martin Dibelius. Berlin: de Gruyter, 1926, pp. 108 + 110. M. 1.50 each.

A brief survey of early Christian literature including the New Testament writings, published in the "Sammlung Göschen." The volumes are readable and have the advantage of viewing the early Christian literature as a unity, in which the various New Testament types are explained in the light of similar contemporary writings. The existence of "wild" traditions is recognized and their place in the production of the apocryphal books. Seven types are recognized: Gospels, apocalypses, letters, sermons or tractates in episto-

lary form, ethical and ecclesiastical directions, liturgical prayers and songs, and histories of the apostles.

An Outline of the History of Christian Literature. By George L. Hurst. New York: Macmillan, 1926, pp. ix + 547. \$4.00.

A well-printed and summary outline of Christian literature from the New Testament to the modern age. In such brief compass it is of course impossible to give more than a brief statement of the place of the leading writers, although many quotations are given which as a rule express the writer's thought and point of view. The author pleads for the establishment of chairs of Christian Literature in Divinity Schools. One who has conducted a seminar in the History of Christian Thought may be allowed to add that it is not difficult to secure a vital interest in the subject on the part of students.

The Ascetic Works of St. Basil. Tr. with Int. and notes by W. K. L. Clarke. New York: Macmillan, 1925, pp. 362. 12 s. 6 d.

The Ascetic Works included in this volume provide a clear insight into the underlying motives of Greek asceticism and enable us to fix its place in the history of Christian monasticism. The translator has given us a good introduction as well as an expert translation. He arranges in parallel columns the rules of St. Basil and those of St. Benedict (following Dom Butler), and in the translation of the Morals gives the textual apparatus for the quotations from the New Testament. If one of the great needs of today is a satisfactory moral theology, it will not be out of place to study its ascetical development in the light of past history; for this purpose such a work is of the first importance.

The Rule of St. Benedict. Tr. with an Int. by Cardinal Gasquet. New York: Oxford, 1925, pp. xxviii + 130. 5 s.

A convenient little edition of the Rule published in the "Medieval Library." Cardinal Gasquet has written a brief introduction showing how "at the time when civilization appeared to be upon the very verge of extinction, and the Christian Church seemed to be on the point of losing the foothold it had gained amid the ruins of the Roman Empire, St. Benedict appears as the providential instrument of regeneration." Of especial interest to the modern reader is the fact that St. Benedict's reform of the monastic life tended to the introduction of community as opposed to eremitical life and the placing of religious and ascetical life under the control of a superior.

Select Treatises of St. Bernard of Clairvaux. Ed. by W. W. Williams and B. R. V. Mills. New York: Macmillan, 1926, pp. xxiii + 169. 10 s.

The latest addition to the "Cambridge Patristic Texts" is this annotated edition of St. Bernard's *De Diligendo Deo* and *De Gradibus Humilitatis et Superbiae*. The first of these is one of the classical works of medieval mysti-

cism; the second, though somewhat less well known, is of great importance for the history of ascetic theology. The style is St. Bernard's own and is not hard to follow. Incidentally, the book is more than a manual for monks and contains many a passage as useful in 1926 as it was 800 years ago.

The Medieval Village. By G. G. Coulton. New York: Macmillan, 1925, pp. xxx + 603.

Dr. Coulton is doing more than any other living writer to light up certain aspects of medieval life and to show their bearing upon the history of the Church. The present book, which is his latest, is a study of village life in its varied ramifications, such as paternalism, the monks and enfranchisement, law and justice, tithes, poverty, labor and compensation, church estimates of the peasant, religious education. On the last subject, some interesting facts are presented. The simple pious peasant of the "days of faith" is not all that many writers of today imagine. Paganism survived and the mass of the peasantry could scarcely repeat the paternoster. In addition to numerous quoted passages in the text, there are forty appendixes giving many excerpts from sources. All in all, it presents us with a thoroughly realistic picture of the life of the poor in the Middle Ages.

Lehrbuch der Geschichte der Philosophie. By Wilhelm Windelband. Eleventh edition, ed. by Erich Rothacker. Tübingen: Mohr, 1924, pp. xi + 594. M. 17.80.

The new edition of Windelband combines the beauties and advantages of the earlier work with fuller references to modern books. The advantages are, first, it is meant to be a textbook; and none succeeds better in giving the student a realization of the continuity of thought. At the same time, it is clear and lucid in exposition. In the second place, its method is different from that of most histories, which give a biographical or chronological or schematic grouping of systems somewhat like a botany, or as in the older political histories. Here the arrangement is chronological but the material is grouped about the great problems that came to the fore in successive periods. Since the latest English edition is dated 1901, it is to be hoped that a revision will be brought out before long giving a translation of the book in its present state. When and if this is done there are a number of works in English and French that should be added to the bibliographies.

Zur Geschichte der Mystik: Erigena und der Neuplatonismus. By Hermann Dörries. Tübingen: Mohr, 1925, pp. 122. M. 4.80.

Johannes Scotus Erigena. A Study in Mediaeval Philosophy. By Henry Bett. New York: Macmillan, 1925, pp. 204. 10 s.

Bett's study of "the loneliest figure in the history of European thought," the solitary Irish metaphysician of the 9th century, goes far to light up the thought

of that great Neoplatonist. The book begins with a discussion of his life and writings. This is followed by a summary on the philosophy of Erigena and this in turn by an exposition thereof. The remaining chapters discuss sources and authorities and his influence upon later times. An appendix gives his scriptural quotations. Like Dörries, Bett gives a thoroughgoing exposition of Erigena's system, though with somewhat less emphasis upon his religious motives. The arrangement is such that the book can be used for reference as the various aspects of his thought are clearly classified. It is interesting to note that these two works appear almost simultaneously.

Die Philosophische Mystik des Mittelalters. By Joseph Bernhart. Munich: Reinhardt, 1922, pp. 291. M. 4.

This is Volume 14 and is part of Division III in the series, "Geschichte der Philosophie in Einzeldarstellungen," edited by Dr. Kafka. It traces the development from its beginnings in early nature- and philosophic mysticism, the Bible, Gnosticism, St. Augustine, and the Pre-scholastic Platonism, through the mystical schools of the twelfth and thirteenth centuries to the German mystics, later Scholastics and their vestiges in the 16th and 17th century. The place of mysticism in all the great historical religions including Christianity is fully recognized and also its importance for philosophy, and the book gives in outline what amounts to a history of Neoplatonism in the Christian Church down to the beginnings of Romanticism.

The Platonism of Joachim du Bellay. By Robert V. Merrill. Chicago: University Press, 1925, pp. 150. \$1.50.

Following a survey of the literary and social Platonism of the Renaissance, the works of this interesting poet are fully discussed, many a passage being paralleled directly from Plato and the Platonists. The revival of interest in Platonism is one of the significant tendencies of our times. It is more than a refuge or reaction from the oft-assumed materialism of modern thought. It seems rather to represent a perennial form of the age-long quest for reality, for the assurance of a spiritual and permanent significance in nature and in human life. Scientific experimentation and the social gospel, two other great notes of our time, neither exhaust nor satisfy the deepest hunger of man's soul.

The Platonic Tradition in English Religious Thought. By William R. Inge. New York: Longmans, 1926, pp. vii + 124. \$1.40.

The latest published work of Dean Inge is the Hulsean Lectures at Cambridge, 1925 and 1926. In them he points out the persistence of a third type of religious thought, neither Protestant nor Catholic, though affiliated with both and deserving the name of Christian Platonism. Following an introductory lecture, sketching the development of this type of thought, he discusses the Renaissance period including the Cambridge Platonists, then Words-

worth, and finally the Victorian Age and the generation following. He holds out the hope of a new Reformation on the lines of this type of Christianity: "A spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe; a confidence that these values are knowable by man; a belief that they can nevertheless be known only by wholehearted consecration of the intellect, will, and affections to the great quest; an entirely open mind towards the discoveries of science; a reverent and receptive attitude to the beauty, sublimity, and wisdom of the creation, as a revelation of the mind and character of the Creator; a complete indifference to the current valuations of the worldling." Thus defined it is easy to see that this is no new type of Christianity, though it has never yet come into its own. But the part it has played in the past will help in giving confidence concerning its future.

New Realism in the Light of Scholasticism. By Mary Verda. New York: Macmillan, 1926, pp. 204. \$1.75.

Dr. Verda of the Sisters of the Holy Cross, Notre Dame, has made an acute study of the New Realism and concludes that New Realism is a new materialism and that it has no objective value for man. It teaches an exaggerated Objectivism and fails to recognize the fact of pure thought. In the end, it cannot offer what dualistic, spiritualistic Scholasticism offers, namely, a way through thought to the God of Love.

The Worship of Nature. By James George Frazer. Vol. I. New York: Macmillan, 1926, pp. xxvi + 672. \$4.00.

After writing twelve volumes of *The Golden Bough* and three volumes of *Folk-Lore in the Old Testament*, not to mention other volumes, Sir James Frazer evidently still possesses the skill and the will as well as the material for writing more great books. The present volume, which is one of a new series, gives us the Gifford Lectures at Edinburgh in 1924 and 1925. He surveys the worship of the Sky, Earth, and Sun from the early Aryan peoples to the non-Aryan peoples of Asia and Africa. These worships were of fundamental importance in Greek and Roman religion and it is interesting to trace their earlier beginnings among other peoples. The next volume will complete the survey of the worship of the Sun and will discuss the personification and worship of other characteristics of nature both animate and inanimate.

Das Heilige. Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen. By Rudolf Otto. Fourteenth edition. Gotha: Klotz, 1926, pp. xi + 258. M. 5.

Otto's book still continues its remarkable progress. The present is the 14th edition. The changes from the earlier editions are not many—chiefly added notes. The significance of this book is not exhausted when we reckon the influence of the modern interest in the History of Religions. There is also

to be accounted the revulsion of feeling from a hard and fast theological or philosophical view of reality. We are not likely to see a revival of Romanicism, although Faust's saying,

"Gefühl ist Alles, Name Schall und Rauch,"

is significantly quoted on the first page. It is more likely that the book signifies a re-emphasis upon the basic element of *worship*, without which no religion can exist, and which it is to be feared modern Protestantism has tended to neglect—although there is danger in pressing the explanation too far and defining religion solely in terms of its origin. The Church must welcome this revival of emphasis upon objective religion that goes with it.

The Universal Faith. By H. H. Gowen. Milwaukee: Morehouse, 1926, pp. x + 210. \$1.50.

The latest number of "The Biblical and Oriental Series" is a summary of Comparative Religion from the Christian standpoint. The subject is presented in clear, terse form and the point of view is one that needs to be emphasized. It gathers up the results of the comparative study of religions and shows how they point to Christ.

Das Werden des Gottesglaubens. Untersuchungen über die Anfänge der Religion. By N. Söderblom. Second German edition, ed. by Rudolf Stübe. Leipzig: Hinrichs, 1926, pp. xv + 361. M. 14.

The second edition of this already famous work is somewhat different from the first which was published in 1915. Archbishop Söderblom traces the development of faith in God from the beliefs of primitive peoples in "power" and "soul." He traces a wide circle and includes many of the historic and prehistoric Oriental religions. It is a book which should be studied by every serious investigator of the History of Religions.

The Nature of Religion. By W. P. Paterson. New York: Doran, 1926, pp. xii + 508. \$3.00.

Dean Paterson delivered his first series of Gifford Lectures at Glasgow in 1924. The present volume includes these and also the opening lectures of the second series, which are added in order to round off the treatment with a discussion of the Truth of Religion. The author is of an extremely analytical turn of mind, almost scholastic in his method, and the clear distinctions between various types of religious thought and belief are admirably adapted to class room discussion. He recognizes the existence of a "religious instinct" and his work is not only a work in Comparative Religion but also Comparative Theology. He is an outspoken defender of Reformed Protestantism, *i.e.* Calvinism, although he recognizes some of its defects. His point of view is much that of Tiele. Fortunately he writes in a clear easy style and the book

can be recommended without reserve to the general reader interested in this subject. "Humanistic" should probably be read on p. 365, line 4, and "His" on p. 438, line 1.

A History of Greek Religion. By Martin P. Nilsson. New York: Oxford, 1925, pp. 310.

The basis of this book was a course of lectures at Uppsala in 1920, since revised, amplified, and translated. Sir James G. Fraser contributes the Preface. Of great importance is the contribution made to the *origins* of Greek religion in the Minoan-Mycenean age. The remains of that period which are now being unearthed and deciphered seem to throw light upon more than one Greek myth. In other words, the persistent tradition in Greek literature of a Pelasgic origin seems well founded and to include religious beliefs as well as social customs—the two are of course more or less inseparable. The final chapters discuss the higher developments of Greek religion; and there are many acute observations to be found in the last chapter, on "The cultured classes and the peasants."

Le Festin d'Immortalité. By G. Dumézil. Paris: Geuthner, 1924, pp. 342.

In this excellent study of Indo-European comparative mythology, Dr. Dumézil gives evidence of a well-trained and well-informed mind. He rightly believes that legends are to be explained from the rites. Indo-European mythology should be studied in its various strata, none of which are primitive. Even the Vedas give us evolved forms. The ambrosial cycle is found in various forms among all the Europeans, and we may infer that there was a springtime beer rite which became legendary in the South and laicized in the North. The great value of Dr. Dumézil's work lies in his excellent method of approach. He has done much to rehabilitate the science of comparative mythology from the low esteem in which it has been held lately. With Dr. Dumézil, we have real science, and no hasty conclusions. His knowledge of the development of Indian and Iranian religion is masterly. His book has an excellent index. J. A. M.

Trois Conférences sur les Gatha de l'Avesta. By A. Meillet. Paris: Geuthner, 1925, pp. 72. Fr. 7.50.

Professor Meillet thinks that the Gathas are not necessarily by one author, but that they are the surviving debris of the Zoroastrian reform imbedded in the Avesta at a later date, and different from the Avesta in language and doctrine. Zoroaster was born in Northwestern Iran and lived shortly before the Achæmenids. The Gathas are rather incoherent now because their strophes were originally connected by prose passages now lost. The Gathas are not dualistic. These interesting theses, ably defended by M. Meillet, who is certainly the greatest living authority in comparative Indo-European languages, make of this little book one of the most important of the year in the field of

History of Religions. It will be welcome in America where Professor Jackson has maintained somewhat similar views. We hope that it will help to kill the dilettante attitude of some who have loosely quoted all the Gathas, and even part of the Avesta, as being Zoroastrian doctrine. J. A. M.

The Attributes of God. By Lewis R. Farnell. New York: Oxford, 1925, pp. x + 283. \$4.25.

Farnell's first series of Gifford Lectures were on *Greek Hero Cults and Ideas of Immortality*. The present series take a somewhat wide field and discuss the various attributes assigned to God at the different levels of culture and in different civilizations. The rise of the idea of God from Polytheism to the highest Hellenic and Hebraic conceptions is traced in a fascinating way. All along there is a strong emphasis upon the importance of the personality of God for vital religion. The Idealistic concept of God as the Absolute has no value for religion, a position which certain earlier Gifford lecturers would never have admitted! Farnell holds that Christianity—or rather the Greek element in Christianity—is the highest religion. It is unfortunate that numerous misprints occur; e.g. p. 2 "Antimony," p. 25 "Oh," p. 201 "Hints," etc.

Das Chalifat. By Rudolf Tschudi. Tübingen: Mohr, 1926, pp. 29. M. 1.20.

An Academic Lecture given in Basel last February. The importance of the subject is determined by recent events in the Near East as well as by history.

Landmarks in the Struggle between Science and Religion. By James Y. Simpson. New York: Doran, 1926, pp. xii + 428. \$2.00.

Dr. Simpson is the author of two important and widely read books, *Man and the Attainment of Immortality* and *The Spiritual Interpretation of Nature*. The present volume traces the history of science in its bearings upon religion in a summary way. It begins with religion and magic and studies the science of the ancients, then the progress of science in the Middle Ages and in more recent centuries. The concluding chapters are "Concerning the Soul," "The Idea of Progress," and "Jesus' View of the Universe." Though not so detailed as earlier works on the subject, e.g. those by Draper and A. D. White, the book is a fine corrective and is of course up to date.

Natur und Gott. By Arthur Titius. Göttingen: Vandenhoeck and Ruprecht, 1926, pp. x + 851. M. 27.

Professor Titius, who first made his fame as a New Testament scholar, has gone into the field of Philosophy of Religion and has devoted his attention particularly to the problems of religion and science. The present volume is a huge work covering the history of science and philosophy. The book be-

gins with a careful statement of the problem of unifying the scientific and the religious views of the world, in which it is recognized that merely to coördinate the two is as impossible as it is to reduce religion to science or science to mysticism. This is followed with a historical survey of the significance of Nature for religion, including Christianity, and a presentation of the modern scientific view of Nature, including man (whose mind is one of its phenomena). The summit of the argument is reached in the chapters on the religious value of the natural-scientific construction of the world, and the place of both religion and science in a synthetic philosophy of culture and theory of knowledge. The book is a vast repertorium of materials for the discussion of the problem as it takes form at the present time, and deserves high praise for the clarity with which both the religious and the scientific viewpoints are presented and the fairness with which their respective values are maintained.

Our Minds and their Bodies. By John Laird. New York: Oxford, 1925, pp. 122.

The unprofessional student who wishes an introduction to modern psychology and the metaphysical speculations based thereon will find Professor Laird's book of intense interest and real value. It is only an introduction but it presents fairly the differing views on the subject and the bibliography appended will guide the student in his further studies.

Christianity and Naturalism. By Robert Shafer. New Haven: Yale, 1926, pp. ix + 307. \$4.00.

This is Professor Shafer's second volume of essays in criticism. There are chapters on "Religious Thought in England in the Seventeenth and Eighteenth Centuries," on Coleridge, Cardinal Newman, Matthew Arnold, Samuel Butler, Thomas Hardy, and "Naturalism and Christianity." In the author's view Christianity is moribund—not through popular wickedness but from "its own internal failures," "having severed intelligence from itself"; on the other hand "Naturalism is a perennially fresh force in history. It is as old as Philosophy. It springs from the desire to know and to grasp reality. It therefore deserves to be welcomed by all true friends of humanity and its future is assured." One may surmise that the author's intercourse with fundamentalists has not been particularly happy and that his views may suffer somewhat in consequence.

The Song of Mystery. By S. L. Christian. New York: Longmans, 1926, pp. x + 213. \$2.25.

This is one more of many mystical commentaries upon the Song of Songs. It is very beautiful, very uncritical, very pious, and by those for whom it is intended will no doubt be deeply and permanently appreciated.

Self-Training in Prayer. By A. H. McNeile. New York: Appleton, 1926, pp. vii + 78. \$1.00.

Self-Training in Meditation. By A. H. McNeile. New York: Appleton, 1926, pp. v + 85. \$1.00.

These two invaluable little books are now copyrighted in America and published by D. Appleton and Co. They cannot be too highly recommended and are printed in such format that many persons will find them convenient to carry about and read a little at a time.

Seven Days with God. By Abraham M. Rihbany. Boston: Houghton, Mifflin, 1926, pp. 254. \$2.50.

The author of *The Syrian Christ* has produced another book in which he attacks the old problem of comparative values in Eastern and Western religion. Some of the things that are still to be learned from the East are suggested here, chiefly the importance of a living, present God in the world. This idea is perfectly compatible with modern science and has in it the promise of satisfying the deepest needs of men today.

Der Katholizismus: Seine Idee und seine Erscheinung. By Friedrich Heiler. Munich: Reinhardt, 1923, pp. xxxviii + 704. M. 13.

It is to be hoped that before long this great work will be available in an English translation. Heiler has the advantage of an immediate, first-hand knowledge of the Roman Church, or rather Catholicism, from within. At the same time he possesses a thorough acquaintance with the History of Religions and with mysticism. Somewhat like Tyrrell, he finds the roots of Catholicism in the New Testament, contrary to those who look upon Catholicism as the Christian "fall." However, Harnack's view of Gnosticism is recognized; it was the matrix of clay which gave Catholicism its historic form. After a survey of the development of the Catholic Church, its *Grundelemente* are discussed, i.e. the primitive religion in it, the religion of legalism, the juridical, political Institution, the rational theology, the mystery-liturgy, the ascetic and mystical ideal of perfection, and finally the nature and future of Catholicism. As to the future, Heiler definitely recognizes the greatness of the Catholic ideal "towards which, consciously or unconsciously, all Christian confessions strive." The author's active interest in Church Unity bears out his words.

The Mystery of Joan of Arc. By Leon Denis. Tr. by Arthur Conan Doyle. New York: Dutton, 1925, pp. v + 233. \$2.50.

This is another attempt to solve the old problem of the inspiration of Joan of Arc. A young girl, the child of peasant parents, unable to read and write, a stranger to the ways of courts, yet she was able to revive the enthusiasm of France and to free her from the dominion of England. How did Joan do

this? She says that the saints spoke to her and directed her to raise the siege of Orleans and lead the king to Rheims to be crowned, and she did it. The question is whether the voices, which Joan undoubtedly thought that she heard, were objective or subjective only. Did she only imagine that she heard the voices. The author, who is a "spiritist," has no doubt that the voices were objective. His solution is that "Joan was a great medium." He has had communications from her, and she has told him so. D. F. D.

Quellen zur Geschichte der Trennung von Staat und Kirche. By Zaccaria Giacconetti. Tübingen: Mohr, 1926, pp. xxiv + 736. M. 24.

A collection of documents for the study of the separation of Church and State in the modern world. Many of these documents are legislative and the book is a fine collection of source material for the study of current ecclesiastical history. Incidentally many of the State laws and constitutions are quoted showing closely the relation of state and church in America.

The Confusion of the Churches. By Kenneth D. MacKenzie. New York: Gorham, 1925, pp. 286. \$3.00.

A study of Church History from the point of view of the need for Reunion. It is necessary to approach the problem of Reunion from the historical point of view as well as from the purely theoretical. The present volume helps to supply this indispensable background of all discussions of the Reunion of the Church.

Postmodernism and Other Essays. By Bernard I. Bell. Milwaukee: Morehouse, 1926, pp. xi + 135. \$1.50 (paper, \$1.00).

A collection of characteristically vigorous lectures and papers by the President of St. Stephen's College. The book is full of penetrating criticism of the mistakes and prejudices of today and very strong in its advocacy of a true Catholicism in the Church.

Modernism, Fundamentalism, and Catholicism. By William H. Smith. Milwaukee: Morehouse, 1926, pp. 152. \$1.50.

The author is convinced that neither Modernism nor Fundamentalism can save American religion. He is very hopeful, however, of a revival of Catholicism and sees a number of signs pointing in its direction. These, he believes, will result in the formation of two major groups of professing Christians, one Liberal, the other Catholic.

Constructive Modernism. By Lawrence W. Neff. Emory Univ., Ga.: Banner Press, 1926, pp. 54.

An optimistic little booklet in which Modernism is identified with all that is good in religion, past, present, and future. Which is just what the Fundamentalists claim for *his* faith!

The Christian Church and Liberty. By A. J. Carlyle. New York: Doran, 1925, pp. 159. \$2.00.

A discussion of the Church's attitude to political and personal liberty in the past. The author says, "I cannot say that the Church has always defended liberty, but I think that it is true to say that it ought to have done so."

Russellism. By J. A. Maynard. London: S. P. C. K., 1926, pp. 32. 3 d.

An article in *Theology*, now reprinted as a tract; useful for circulation where needed. The sect still continues in existence although its founder has been completely unmasked.

Anglicanism. By W. H. Carnegie. New York: Putnams, 1925, pp. 219.

A historical study of Anglicanism that brings out clearly its adaptation to the needs of the English race and the Anglo-Saxon world. It is not, however, functioning at present as it should; many of its rich treasures are lying neglected, and accordingly the Church suffers. A love for the English Church is apparent throughout the volume. Neither Roman nor Genevan Internationalism could outbid the *Ecclesia Anglicana* in the past; nor have the Romantic or scientific or Agnostic movements destroyed its power. The book closes with the hope of a revival of race-consciousness within the English Church.

The Theology of Personality. By William S. Bishop. New York: Longmans, 1926, pp. ix + 231. \$1.50.

A collection of essays, some of them previously published in this and other journals, amplifying the positions adopted in *Spirit and Personality*. The two volumes should go together in every library.

The Faith of an English Catholic. By Darwell Stone. New York: Longmans, 1926, pp. 116. \$1.40.

A brief, clear statement of just what Anglo-Catholics believe and want. The spirit is finely tempered, and the viewpoint historical. The book closes with a plea for mutual toleration. It does not go so far either in optimism or in the recognition of defects as Bishop Gore's *Anglo-Catholic Movement Today* (1925)—a little book written probably with much the same purpose but perhaps less satisfactory in its performance to some English Catholics.

Christianity and the Race Problem. By J. H. Oldham. New York: Doran, 1924.

Nothing is more needed amid the present welter of prejudice in which the relations between races have become involved than a sane discussion of their differentia and of the effect of social and biological mixtures of races. *Christianity and the Race Problem* is a careful statement of the latest results

of scientific study. The range of authorities considered is enormous. Ample notes give the reader an opportunity to verify the conclusions of the writer. A book of this sort ought to go far toward eliminating the piffle based upon a misunderstanding of scientific conclusions in which the subject has become involved. The part which religion can and should play is pointed out, yet without sentimentality. C. L. D.

Aspects of the Study of Society. By R. T. Evans. New York: Doran, 1924.

The lectures which make up this small volume were originally given to groups of miners and school teachers in a number of towns and villages in South Wales during the winter of 1922-23. The author starts by asking whether or not sociology can properly be called a science and if so, just what the subject matter of the science is. He concludes that it has no specific subject matter peculiar to itself, but that its field is rather a correlation of the several other sciences—anthropology, psychology, political, economy, and the rest—which have to do with special aspects of the study of man. "What sociology aims at," he says, "is the application of scientific method to all the phenomena relating to man as a social animal with a view to a complete comprehension of the causes and conditions of all forms of social change."

This is an excellent book for one who wants to get a general idea of the scope and method of the science of sociology. C. L. S.

The Missionary Idea in Life and Religion. By J. F. McFadyen. New York: Scribners, 1926, pp. xvi + 178. \$1.50.

Another volume in the "Life and Religion Series," admirably adapted to use by a study-group. The leading objections to and advantages of the Church's missionary work are so well discussed that the book should be widely known and used.

"The World Call to the Church:" *The Call from India*, pp. xvi + 130; *The Call from the Moslem World*, pp. xiv + 81; *The Call from the Far East*, pp. xvi + 170; *The Call from Africa*, pp. xv + 142. New York: Longmans, 1926. \$.90 each (Volume III, \$1.10).

A survey of the missionary work of the Church of England, published for the Missionary Council by the Press and Publications Board of the Church Assembly, with a Preface in each volume written by the Bishop of Salisbury. Geography, social and religious conditions, ecclesiastical organization, medical, educational, and missionary work are all presented. It is rightly felt that knowledge of the present condition of the Church's work will be read by those for whom the missionary task of the Church is a real objective as a call to consecration and sacrifice.

The Order of Service of the Meal of the Holy King. By Paul P. Levertoff. Milwaukee: Morehouse, pp. 23. \$.40.

A Hebrew-Christian liturgy, in part compiled from ancient Jewish and Christian sources, uniquely suggestive in some of its features: *e.g.* the confession and absolution follow the consecration, and the "canon" introduces Isa. 53. The author is thoroughly at home in Jewish synagogue usages, and no doubt the Service will satisfy the needs of Hebrew Christians, at least in the English-speaking world. Following the words of Institution, the Priest turns to the people and says: "This is the meal of the perfect Faith, the Joy of the Holy King." That could be improved.

Sâdhu Sundar Singh: Ein Apostel des Ostens und Westens. By Friedrich Heiler. Munich: Reinhardt, 1926, pp. xvi + 292. M. 5.40.

The fourth, enlarged and improved edition of a valuable study of one of the most striking religious figures of our time by one of the most penetrating interpreters and critics of religious experience. Thanks partly to the controversy provoked by the Jesuits, Heiler's book has sold by thousands. The new edition is much enlarged, and has numerous fine illustrations. We are happy to learn that an English translation is in preparation.

Christlicher Glaube und indisches Geistesleben. By Friedrich Heiler. Munich: Reinhardt, 1926, pp. 104. M. 2.

A lecture—containing material for a series—on the contacts between Christianity and Hinduism, as seen in the teachings of Tagore, Gandhi, Brahmabandhav, and Sâdhu Sundar Singh. The lecture has been given several times, and readers in this country of the works of the great Marburg teacher will welcome this latest addition to his published writings.

Understanding our Children. By Frederick Pierce. New York: Dutton, 1925, pp. x + 198. \$2.00.

A practical and "popular" exposition of the principles of modern psychology as related to the training of children. The author holds that children are born without conscience, reason, or "moral sense," but only with the equipment of native instincts and emotions. He shows how civilized behavior and moral character may be developed upon this basis. A valuable book for young parents, and for teachers.

The Child on His Knees. By Mary Dixon Thayer. New York: Macmillan, 1926, pp. 131. \$1.25.

Prayers in verse, for Catholic children—and many of them so good that Protestant parents and teachers will find the volume worth possessing. The author really succeeds in expressing the thoughts and feelings of childhood. There is none of the artificial and sugary "poetry" often supposed to voice the aspirations of the young. It is a kind of religious *Child's Garden*.

The Story of the English Prayer Book. By Dyson Hague. New York: Longmans, 1926, pp. viii + 279. \$1.80.

A simply, clearly written class-book with questions for discussion at the end of each chapter, which will no doubt be widely useful in adult study classes. There are chapters on the special developments of the Prayer Book, including the American and Canadian.

Project Lessons on the Gospel of Mark. By Nellie C. K. Wadhams. New York: Century, 1925, pp. xxvii + 356. \$2.25.

This is "a teacher's plan-book," as Dr. Weigle calls it in the Introduction, and it will be full of suggestion for the teacher with initiative, who wishes to do creative rather than hum-drum teaching. Sample discussions are given, in order to show the method, and full references to further material. The book is intended for teachers of seventh-graders, and we wish that Episcopalian teachers would try the experiment of using it.

The Junior. By Ernest J. Chave. Chicago: Univ. Press, 1926. \$1.25.

An intensive study of the life situations of over six hundred and fifty junior children (9-11 years) of the Hyde Park and Woodlawn districts of the city of Chicago. All kinds and classes of children of this age are included within the scope of the survey from the ten-year-old girl who each night "blew a goodnight kiss to God" because she was so happy, to the fear-ridden child "who was most afraid of God, robbers, and animals that may hurt."

Parents, public school and Church school teachers, and all other workers with children would be helped by reading this well-written book. M. C.

The Rural Parish. By Theodore S. Will. Milwaukee: Morehouse, 1926, pp. xi + 140. \$1.25 (paper, \$.75).

There is a dearth of reliable books on this phase of Pastoral Theology. The National Council has not been unaware of the problem, and Rural Workers' Conferences have been conducted. Here a man with ideas and with experience speaks out and lays down a program which has worked. The book deserves most careful consideration by everyone interested in rural work or in the problems of pastoral theology in the 20th century.

The American Pulpit. Ed. by Charles C. Morrison. New York: Macmillan, 1926, pp. 384. \$2.50.

The *Christian Century* conducted a poll, last year, of the Protestant clergy of America, asking them to name the ten best preachers in this country. From nearly 25,000 votes cast the leading twenty-five preachers were taken, and each was asked to provide a sermon. These were first published in the magazine and now in book-form. The result is a cross-section of homiletical

America! Here are "Billy" Sunday and Dr. George A. Gordon; Frederick F. Shannon and Dean Charles R. Brown; Hillis and Conwell and Coffin, and many others. The best sermons are by those you expect to write them. Some new men here are due to keep their places in the front line for years to come. But why no Episcopalians? (except Dr. Newton, who is now in this Church). Partly because our men are not widely enough known—there are plenty of Churchmen who can make as good sermons as many in this book—but partly, or maybe chiefly, because we do not take preaching half seriously enough. "This ought ye to have done, and not leave the other undone."

Ascension and Whitsuntide Sermons by Representative Preachers. Ed. by Frederick J. North. New York: Doran, 1926, pp. 189. \$2.00.

Uniform with the earlier series of *Easter Sermons, Advent and Christmas Sermons*, by the same editor. Among the contributors are Bishop Barnes, Dean Inge, Canon Down, Canon Sparrow Simpson, Norman Maclean, G. H. Morrison, James Black, and Professor J. A. Robertson, who are almost as well known on this side of the Atlantic as at home.

Cameos from Calvary. By J. W. G. Ward. New York: Doran, 1925.

"Our aim," says the author, "has been to set ourselves back amid the actual scenes of those momentous days which culminated in the sacrifice of Jesus Christ on Calvary, and to reclothe these people with *pulsating* humanity."

Personally we regret that adjective. The Gospel record is notable for its stark simplicity, for its sharp delineation of character, for its dignity of restraint. G. K. Chesterton is right: "Every attempt to amplify that story has diminished it. The task has been attempted by many men of real eloquence as well as by only too many vulgar sentimentalists and self-conscious rhetoricians. The tale has been retold with patronising pathos by elegant skeptics" (that's Renan) "and with fluent enthusiasm by boisterous best-sellers" (that's Papini). Dr. Ward is not a genius, neither is he a vulgar rhetorician. He is just a preacher who is doing his best to make the characters of the passion live again. His aim is laudable, but his achievement is inconsiderable. And yet his book is thoughtful, careful, reverent, and may be of service to his brethren who are planning courses of Lenten addresses. G. C. S.

Great Canadian Preaching. Ed. by W. Harold Young. New York: Doran, 1926, pp. 297. \$2.00.

The title is a misnomer. It is misleading. This is not "great preaching," and yet the Editor assures us that the "sermons in this volume can surely be taken as a fair index of the message of the Canadian pulpit to the harassed minds and hearts of men today." To be sure there are sound words here, and solid faith, and genuine piety, but as a whole the sermons are commonplace and dull. They lack passion, flame, eloquence in the truest sense.

They are not interesting. They do not grip nor stir nor bring you to your knees with a sob nor to your feet with a shout.

We greatly regret so unfavorable a review of the book, for we have a vast respect for the ability and devotion of our neighbors in the great Dominion of Canada; but we are bound to remark that this volume adds nothing to the lustre of such names as those of Richard Roberts and J. W. G. Ward and John MacNeill and Canon Shatford and Archdeacon Cody, and the others. G. C. S.

The Industry of Faith. By P. N. Waggett. Milwaukee: Morehouse, 1925. \$2.00.

Father Waggett of the Order of Saint John the Evangelist, Cowley, is an acknowledged leader among the intellectuals of the Anglo-Catholic party in England. No preacher or lecturer is more welcome at Oxford and Cambridge, and no one combines more effectively both mental and spiritual strength. This is a volume of sermons on the conditions of advance and of usefulness in the life of faith. One of them, "The Eternal Importance of Conduct," was preached before the University of Cambridge. Four of them are Lenten sermons on "A Lent of Power."

In Father Waggett's sermons the light which shines through every page is the light both of the scholar and of the saint. Of beauties of language there are many, but no purple patches of rhetoric; of solid hard thinking there is a lot, but no mere rationalising. An excellent book for clergy. G. C. S.

Doran's Minister's Manual. A Study and Pulpit Guide for the Calendar Year. Ed. by G. B. F. Hallock. New York: Doran, 1926, pp. xxxi + 550. \$2.00.

"Sermon material"—mostly of second and third class quality—for every Sunday in 1926.

Benediction from Solitude. By Vincent F. Kienberger. New York: Macmillan, 1926, pp. 182. \$1.50.

Forty-four chapters, or 'studies,' of devotional subjects. Rather, forty-four topics of common interest, some sacred, some 'secular,' treated in a fine devotional spirit. A strong, vital, practical religion pulsates in them from beginning to end. The book is evidence that the famous order to which its author belongs has not ceased to produce great preachers.

The Truth and the Life. By Joseph Fort Newton. New York: Doran, 1926, pp. 340. \$2.00.

Dr. Newton's first book as a minister of this Church will be welcomed by many new readers. Those who have profited by his earlier books will not be disappointed here. His style, warm, luminous, enthusiastic, full of poetry

and fire, is still the same. He brings a keenness of intelligence to his task that is matched by a wide and deep study of literature; the result is a type of preaching distinctive and commanding, and deserving of careful study by everyone interested in Homiletics.

The Joy of Salvation, and How to Attain it Through the Church. By Walter Carey. Milwaukee: Morehouse, 1926, pp. xi + 136. \$1.00.

An "untechnical and informal" book, with a great purpose. All Bishop Carey's writings have as their aim the making of religion—the Christian and Catholic religion—clear and compelling and helpful to "ordinary folk who constitute the bulk of mankind." In this book he opens up the subject of Salvation, still the most vital of all subjects to the majority of us, as the proper way to understand and approach Christ and Christianity. Salvation means joy and freedom and the assurance that all shall be well in the future. Here is a book to be read, and quoted, and lent, and given away, in quantity!

Songs of Praise (with tunes). Ed. by Percy Dearmer, R. Vaughan Williams, Martin Shaw. New York: Oxford, 1925, pp. xi + 753. \$2.00. Words only, pp. 176. \$.85.

A finely representative collection of hymns for parish use.

Eternal Rome. The City and Its People, from the Earliest Times to the Present Day. By Grant Showerman. New edition, in 1 vol. New Haven: Yale Press, 1925, pp. x + 650. \$6.00.

From "the nomad cave-men of the old stone age," through the sublime if chequered career of its classical, mediæval, and modern history, down to Mussolini and today, the dramatic story is told with clearness, simplicity, and power. What F. Marion Crawford did in *Ave Roma Immortalis*, nearly thirty years ago, for Rome's archæology, Professor Showerman has done for Rome's history. It is a fascinating performance, with the skill of entire command of the sources, proportion, and a high literary quality. While our civilization lasts, Rome's story, which is the story of Western culture, will not cease to compel interest. As Cavour once said, "The entire history of Rome, from the time of the Cæsars to our own of today, is the history of a city whose importance has extended infinitely beyond its own territory." The volume is beautifully printed and has many fine illustrations from photographs.

The Genesis of Christian Art. By Thomas O'Hagan. New York: Macmillan, 1926, pp. 170. \$1.50.

A brief history of Christian art, useful as an introduction to the subject. There are numerous errors in spelling, and the author cannot be acquitted of a certain amount of prejudice. He proves the purity of the papal power during the Renaissance by stating that "Leo X was of unimpeachable morality."

Alexander VI is not brought into this discussion; when he does arrive he is apparently more sinned against than sinning. The book would be far better without such historical asides.

An Anthology of Medieval Latin. Chosen by Stephen Gaselee. New York: Macmillan, 1926, pp. xii + 139. 7 s. 6 d.

A collection of forty-five selections, from first century inscriptions to Baudelaire, Lord Dufferin (his response to the Icelandic toast in *High Latitudes!*), and an example of modern Roman Catholic ecclesiastical correspondence. The selections cover a wide range, and well illustrate not only linguistic history but also social, intellectual, and religious conditions. The volume is exquisitely printed.

The Annunciation and Other Poems. By Charles H. Misner. New York: Macmillan, 1926, pp. 55. \$1.50.

"Poems of faith," but not particularly inspired or inspiring. The best thing in the book is the Foreword, in prose.

Classical Studies. By J. W. Mackail. New York: Macmillan, 1926, pp. vii + 253.

Essays on the classics in education (e.g. "What is the good of Greek?"), on Penelope in the Odyssey, Virgil's Italy, and his Underworld, the Odes of Horace, the Last Great Roman Historian (Ammianus Marcellinus), and Patriotism. Professor Mackail possesses the ability to convey to others the charm which the classics have for him. Not the dry and dusty grubbing of the technician of grammar and words, but the culture of the soul, the humanizing of the mind, the broadening of sympathies and the inspiring of imagination—this is what the study of the Greek and Latin classics means to him.

So You're Going to England! By Clara E. Laughlin. Boston: Houghton, Mifflin, 1926, pp. xxi + 571. \$3.00 (1ea. \$4.00).

The most charming of guidebooks, and even better than the author's *So You're Going to Paris!*—perhaps because of the greater diversity in the subject, a whole country instead of a city. It is really not a guidebook at all (that is presupposed), and there are accordingly no maps or suggested tours and schedules; but it will add immensely to your enjoyment of England next summer. The unhasting visitor (as distinguished from the schedule-cramped tourist) will find this all the guidebook he wants. The full title is: "So You're Going to England!—and if I were going with you, these are the things I'd invite you to do." The book is well illustrated and has a good index.

Dollars Only. By Edward W. Bok. New York: Scribners, 1926, pp. xi + 245. \$1.75.

A book designed to prove that dollars *only* is a mistaken goal, but that dollars plus service, especially some form of real public service after a man has achieved commercial success, is a worthy end for strong men to pursue. Mr. A. E. Newton, the Philadelphia bibliophile and millionaire, tells us that never in history have so many wealthy men turned back their wealth into useful channels as in America today. Mr. Bok seems to echo this sentiment. It is the beginning of a new ethics of wealth, an ethics worked out in actual practice.

The American Year Book. A Record of Events and Progress for the Year 1925. Ed. by Albert B. Hart and William M. Schuyler. New York: Macmillan, 1926, pp. xxxv + 1158. \$7.50.

The volume is just what its title announces, a reference book covering "events and progress" in the United States during the preceding year. Forty-five authorities, chosen by that many learned societies, have contributed the summaries, representing practically every field of human interest. The Year Book appeared regularly from 1910 to 1919, then was suspended for five years. The generous interest of Mr. Adolph Ochs has made possible the resumption of the series. Religious, literary, educational, and artistic progress is recorded as well as legal, political, commercial, and scientific. The book belongs among the "indispensables" in every working library.

